
ANATOMY OF REASON

GREG MARKEE

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REFERENCE

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one

EXPERIENCE

INTRODUCTION

i.

That Man ventures to consider, and act,
 may be of the most unique of notions.
That Man speaks in relevance to prior
 experience, indicates process. A
 cycle. Whereby knowledge breeds knowledge,
 adventure breeds venture breeds discov'ry.
And as unique, this notion of notions,
 is man himself. Solitary. Common.
Finding. Applying. That true of all tools,
 too, none. The foundation no long'r exists.
Except that which we stand upon, built by
 an ancestral knowledge. Evolving, yet.
That Man ventures to consider, and act,
 may be of the most unique of notions.

ii.

How Man ventures to consider,
 and adventures to challenge assumptions,
 this, the nature of his composition.
Singly. Common. Character. Moving Verse.
Constance, bound in change, thus, method. Process.
Easily spoken. Functional displayed.
Line after line after line after line.
Experience. Evolving, one to the next.
None left behind, none remain as they were,
 'cept those that are common, 'cross time, place, man.
This law, experience, trans'ent, it be.
How Man ventures to consider,
 and adventures to challenge assumptions,
 is the nature of his composition.

iii.

That Man understands, truly understands,
 might only be known by his achievements.
But, Man, that he might 'low understanding
 is where his faith dwells, this soulwell. Allow.
Deep, clutter'd, most be. Starv'd, needing 'lowance.
Models. A needing model all teachers,
 all us learners, needing one model decent.
Hero, The Man nom'nating his own, self,
 for this position. Do. Know. Understand.
Interpret. Nominate. Place. Understand
 through reason. Directly through the reason.
That man understands, truly understands,
 might only be known by his achievements.
Questions yet to be, remain the reason.

REFERENCE I

Sample

I.

sensation

In the order of sensation is found

the relative concept of time passage.

A day, a day remains, and a season,

still a season, to nature, of which man

remains an atom. That an hour, minute,

month is still, without man, such, is doubtful.

And recognition of these, sensical,

thoughtful, as ever sight, sound, taste, smell, touch.

A synthetic sense, a social passage,

acceptance of common law, no less than

natural law. But of the awareness

of natural time, the passage of such.

Rather, nonsense. Inev'tability.

Rate, yes. The relative passage of time.

II.

Dependent still, experience, knowledge,

upon orders perceiv'd by this place, time,

perceiv'd by ears, tongue, likely trustworthy

thus, perhaps, the rate of time is learn'ed.

Sensation this vehicle of life be.

Utility. Recognition. Awe.

The beat of the drum, provi'ed by nature,

and the awareness of the drum, learn'ed.

Evidenc'd. By rec'nition, rates, order.

Awareness, order, emerg'd through senses.

Of senses found by nature, constructed

by nurture. Open the mind, hand follows.
 And, thus, constructs the endow'ed talents.
 Buds emerge, these: knowledge, development.

III.

And of texture, lightness. Of cognizance,
 sensation. Each distinct, none separate.
 As experience arrives from channels,
 ears, tongue, but where is the time origin,
 this strange sense. Chronology. Order. Yes.
 Itself endow'ed by experience.
 Taut. Synthetic from nose, olfactory.
 Though, no less. Chronology is order,
 and sensation breeds perception. Order.
 Thus, perhaps time, rather, a function of perception.
 And smell, a function of this sensation,
 allowing experience to order
 those sensations of synthesis, reason.
 Awareness of existence. Secon'dry.

IV.

This synthetic reason, as a product
 of experience, indeed sensation.
 And experience, sensational end,
 a product of man's physiology.
 No less than reception. No greater than
 the receiv'ed. The whole is greater than
 the sum of its parts. This whole, exper'ence.
 A collection of texture, rhythm, lightness.
 Then reason, eventu'ly between men,
 begins between objects of sensation.
 Learning difference of objects unique.
 Determ'nation of unique character,
 no values yet laid, singly properties.
 Wholly, a foundation of reason. Sense.

V.

Interpretation, thus, has emerg'ed.
 No values yet laid. Perception, oh yes,
 and as such, values. But of depth, distance.
 Stim'lus, distinction. Stim'lus, distinction.
 A precedent. Ever before response.
 Thus time and again, and again, again,
 experience. Predictability.
 Ever before response. Except nature,
 embedded within social man, common.
 Diff'rent by degree. These tools perception.
 Provide unique exper'ence, of place. Time.
 Synthetic reason, developing end
 of one man's unique capacity. Place.
 Texture. Distinguish. Value; of distance.

VI.

Good. Thus, evolv'ed from place. Exper'ence.
 Unique to a man only by degree,
 but unique to man no less than place. And
 capacity, to experience, nay
 dependent on ears, eyes. Cognition, though.
 Develop'ed mind interprets. Time. Place.
 An exper'ence, yet exper'ence, matters
 not by how many channels receiv'ed.
 Rather, by its relation to past good.
 Ever changing, change ever changing, ever.
 Good, thus not without time, place. Good, neither
 without the past, diff'rent to man, to men.
 Too, yet unconsider'ed, man's innate
 temper'ment. Evolv'd. 'Cross men. Within man.

VII.

And aging, from birth, retains innocence
 in its senescent exper'ential path.
 To die knowing all, perhaps the trag'dy,
 though, to die knowing nothing, as tragic.

For, the known from the path, and that which
 the path has ever known, one and the same?
 Doubtful. But that the path might know other paths?
 As doubtful. Only I know other paths.
 Which I can share of, though n'er truly know.
 Thus, exper'ence ever omnipresent.
 For a moment. Then again, from the first.
 And, that time remains unchanged. Path be known.
 But to man and his law, past is fluid,
 by context, by aging, all cognition.

VIII.

And that future be so transcendent, time,
 is no question. As mall'able as past
 circumstance, so too remains the future.
 Dependent on past, future exper'ence.
 Where been seen determines that which is seen.
 Thus, develop'd mind sees more of oceans,
 valleys, countries, cosmos, engines, systems,
 than ever the awakening instant.
 That introductory moment of awe.
 Yet dependent on ears, channels. But awe,
 is cognitive, no less. Unexper'enc'd.
 Virgin and indiscriminate. Order,
 soon to come. Colors. Relationships. Each.
 Structur'ly dependent. As yet a whole.

IX.

Awe. Divinely unordered to man. Birth.
 And that an order ever existed,
 or that many orders ever will be,
 be known by nature, or either by man.
 Thus, perhaps first choice of order. Chaos.
 Wonder of the natural place of self.
 Then placement of natural wonder. Self.
 Indiscriminate discrimination.
 No values yet placed, only properties.

Through the channels of sense, recognition
by cognition of past experience.
Thus preference established, alongside,
this ever determ'nation, properties.
Guiding. Leading. Drawing forth exper'ence.

X.

But preference, joy, aesthetics, reason,
a product of place, a product of past.
Where values also emerge, then defines
cyclic'ly actions to come of a man
defining future exper'ence. Moments.
Thus learning. Thus preference. Thus action.
Again then cognition, might interpret
that which is not there, except in the mind
from the past. But this determination,
departed from the senses, departed
thus, from reason, and allows a question.
If a man cannot experience all
within a moment, how reliable
is cognition, so too, recognition?

REFERENCE II

Doubt

XI.

skepticism

A skeptic, no less a cynic. Belief.

Denial, distrust. From men, projecting,
forcing? That which is known, only himself.

A skeptic eats, walks, over and over.

Thus, skepticism, a matter of degree.

Within each, a confidence unsocial.

Something known refuting common knowledge,
untransferable as any moment
but no less significant than present.But genuine skepticism, doubting laws
physical, empowering the senses,
again cognition, undermines reason.

But that which is not true? Unaccept'ble.

And that which is true, allow my question.

XII.

Limits are plac'd on senses, thus matter
beyond exper'ence, beyond the moment,
are known to affect circumstance of now.

In turn the driven skeptic, pioneers.

Solitar'ly proving the presum'ed.

To himself if be known to all. Learning.

And the discov'ry of flaw, no less than
a discov'ry of reason, no less than
an order a step closer to nature.Or a step closer to the unnat'ral
no less natural than nature itself.

Believing or believing? In matter,
 not a question, 'less one chooses famine.
 But degree, a question of exper'ence.

XIII.

Too, not without value, an exper'ence.
 Valued in determ'nation, properties.
 From perception. From cognition. Order.
 Though incomplete, this perception, order,
 as any experience, limited.
 As all sensation, so too, limited,
 by ears, eyes, fingers, their range. Technol'gy.
 But old ears hear more of an exper'ence
 by the disregard of sounds unneeded.
 Within a context. Known by exper'ence.
 Yes. To the self, sure as ever was sure,
 but yet not known, only assum'd for sure,
 that properties of context gen'ralize.
 Not without experience, a value.

XIV.

Front. Faster. Louder. Smooth. Secondary.
 This, of sensation, though, all perception.
 From the first, agrees objects distinct,
 that they embody unique properties.
 Thus relations, correlations, emerge,
 'tween objects distinct. And repetition
 of properties constitutes a man's law.
 'Tween men, eventu'ly, common order.
 But of man, a foundation, decision.
 Of man, a pebble in the pond, reason.
 So too, the pond reason. The path.
 Perception, thus, nature, but incomplete
 as the bounds, sense, exper'ence and vision.
 Rec'nition el'ments distinct. This order.

XV.

Where comes the question, What? To one's self
 and the notion of many great objects.
 The whole, thus, is no more, except the self.
 Cognition, from sense, is all. And percepts,
 particulars receiv'ed from channels,
 imply. They lead as any teacher should,
 foundations and rules. Exper'ence lies not.
 But that villain, perception, turn'd and turn'd
 by that skeptic hero, development,
 can't be relied upon, but tells no lies.
 And mem'ry. Recognition, from context,
 works and orders the past and the present,
 and applies orders of past and present.
 Of percepts, and cognition. From sense.

XVI.

Interpretation, though, no product, sense.
 'Cept that from the past. But this, cognition,
 now, no longer sense. In'twin'd with reason.
 Rational, of the mind, but irrational,
 this reason, trickled to place, and to time.
 Thus, judgment of place, not without reason
 and too, as man, not without irration.
 And sense too, not without reason. Impure,
 as a child a day older than the next.
 Thus nature, discipline, as pure as age,
 then strange that perception pur'fied with time.
 Validated. Again validated.
 Refuted. Proven. Ag'ed by reason.
 Pure as a concept, percept. Too reason.

XVII.

And even that reason'd sense deemed untrue
 by tested cognition, fallen away,
 may yet emerge in conscious val'dation
 of percept yet to come. From exper'ence.

From sense, in'twin'd with reason. Yet to fit
 within a schematic construct. Placement.
 To know, and understand, comprehension,
 thus, not without exper'ence. Memory.
 And those constructs yet to be plac'd, emerge.
 Unabashedly emerge. Rev'lation.
 No less divine than creation itself.
 Emerge. Initiated by context,
 present, and unique to time, place. Notion.
 Yet bound to cognition. Union'd constructs.

XVIII.

Concept. In time gen'raliz'ble. 'Cross time.
 But too, most genius grows old. New refutes.
 Dis'vows, disproves. Dismantles, etern'ly.
 Deconstructing union'd constructs, till pure.
 Prov'ed useful by exper'mentation,
 then, again, new pillars. New.
 From the first. Exper'ence, thus, pur'fies thought.
 Notion. Trial. Flaw. Do. Trial. Conceive.
 Truth, so gather'd. Constructed. Then rebuilt.
 Percepts, too, truth. Mixed with desire and sense.
 Cognition, from percepts of place and time,
 and mem'ry. And too, elusive motive,
 places, replaces, times and reorders.
 That which we be, from this order we come.

XIX.

This order, union'd constructs, of events,
 from sense. Exper'ence. From time, back to place.
 And motive, inherent, to the skeptic,
 inherent to each, sim'lar to notion,
 remains as that element of absence,
 driving each to fill the void. Discretion.
 Rate, take yore time, take your time. Discretion.
 And motive, inherent to the skeptic,
 gather'd from ideas, constructs, from sense,

cognition, remain a distinct ent'ity,
 by their contradiction, opposition,
 to being. Driving to fill the absence.
 Motive, then, dependent on place, matter.
 Sole by contradiction to being. Want.

XX.

Married by place, time. Exper'ence, thus sense.
 These motives, notions, union'd in any
 reason'ble sum the like of art, science.
 Math. Engines. Law. Prose. Cuisine. Technique. Dance.
 Actu'l products emerg'd of this union,
 'tween a man and his being. Of seeds, grown.
 This union, pleas'd by ability, man,
 of mind, spirit, fantasy, body, each.
 Allowing and directing new potence
 after each pers'nal moment. Ambition.
 Redirection of action. Choice.
 Choice directing new moments, and potence,
 of passion in time, place, ethic and awe.
 The sum is as grand as the parts. And more.

REFERENCE III

Turn

XXI.

behavior

Thus, action emerges, and ever was.

Language. Expression. From science, this art
 and too, all action, begot of science,
 that proven, if only to self be true.

Nonetheless science true, perhaps 'cross man.

From percept, from sense, this science to art.

With mot'vation too, an institution
 partic'lar to place, in need of subject.

But drive, of cognition, too, sense. Pattern'ed.

From recognition. From observation.

Models, from men and nature, need response,
 and call for action, and, too, inaction
 which is no less than behavior itself
 if it be the chosen. Though, other if not.

XXII.

So easy to deny what lies beyond,
 if it be. Perhaps all that is. Unfound.

Undeni'ble that I be. So say I.

Still, unfound in me drives me to myself.

Turning my curios'ty, exper'ence.

This, the unknown, perhaps motivation.

And the known, action, inaction. Order.

Transferr'd. Left to now, this order, from past
 action, inaction. Chosen. And success,
 then, determined by orig'nal intent.

Achievement. Evalued by gen'ralized,

transferred, properties of object and rate.
 New known, gather'd from a diffused unknown
 constructs, reord'nates, too beckons, being.

XXIII.

Attributions. Understood sources of
 being, been. Int'rupted and just'fied by
 new relationships 'tween objects, rate, self.
 Perception, thus evolving. No myst'ry.
 But endless posits, reposit, posit.
 Affect and deny, effect and or'gin.
 Thus mast'ry is acquisition. Intent,
 demonstrated by achievement, outcome.
 Merg'ed with rev'lation, determ'nation,
 mast'ry is potence. And ability,
 of mind, to relate past to present, then
 relate self, ability, to context.
 Known. Object to object, and still, the whole
 to be understood as a mel'dy. Verse.

XXIV.

minima

Atoms, particulars, incomplete wholes,
 to be interrupted, ordered. As well,
 those partic'lars to be acted upon,
 shadow'd by the whole, might be recognized
 as having unique properties which may
 be as complete as the greater. And no
 less useful in function, though certainly
 no more signif'cant, 'cept by will of man
 who can only truly determine worth,
 function, beauty, and reason, for his own,
 self. Though, if a partic'lar be order'd
 as the whole, and acted upon as such,
 and its distinct properties, continue
 unseen, and, as such, do not exist,

XXV.

then he, too, must recognize, the existence
of many wholes, including the whole self,
acting relatively to each. Other. Thus,
relational objects, comprising a
system, must, then, accept the system, too,
as a whole. And active and reactive
man, matured by his environment, only,
knows that which he has sensed and that which his
potence may actualize. Free will, thus,
dependent on experience, and present
recognition of that attempted. But growth,
idea, transcends modeled particulars,
including past self. It realizes parts
as entities. Too, entities as parts.

XXVI.

And for this act of balance, minutia,
and all, these elements, this element,
this determination of complete, complex,
understands parameters distinct exist.
The greatest. The simplest. Their relation.
Boundaries. Social, all. Of that which is all,
and that which is of. Parameters, percepts.
Origin and continuance. Folly.
And for this act of balance, 'tween all, and,
one, this matter, percept of affect, and,
one's potence of interruption of nature,
understands one boundless system, of which,
man responds to that which has ever been.
The greatest. The simplest. Their relation.

XXVII.

And penultimate decision, never
realized, though, representatively stands
as this balance. This decision, action.

Inaction, too. This actualized choice.
 To grasp, hold. To seek. To look. To allow.
 And that this choice that may have never been,
 of terms, orders, of param'ters that may
 have never been, of objects distinct, and,
 of the whole, too, that may never be,
 demor'ly implies man a stone to be
 toss'ed present by events past. No one.
 All, thus init'ated. Time. Place. You. Me.
 Unmov'ed mover. Sun. Father. Rad'ates,
 but, too, might receive by one greater all.

XXVIII.

By means percept, sole by man, beast, atom
 thus, no lesser, one affective unit. One.
 The smallest whole, too, none lesser the whole
 of grandest wholes, which, sim'larly, grander,
 by no mean, by no reason, than atoms
 petit by the mind of man. Too, petit
 in occurring instance. Phenomena.
 Too, atoms, this union, time, place. Too, whole.
 That context is all, an atom, and, too,
 foundation, thought. Too, cognition, solid,
 as sense ever is. As mem'ry, ever.
 And this atom, identified for its
 manipulatability. Chosen.
 To affect the greatest whole and its bounds.

XXIX.

Sensation, shape, via channel. Touch, sight,
 sensation by exper'ence. Values placed.
 This perception, shape, ident'fication.
 Square, though, suggests past gen'ralized to now.
 To know, square, is to have exper'enc'd square,
 less, this shape no greater than shape, for now.
 But attach'd to square is exper'ence. Past.
 And join'd with such, past, man, shape borrows need.

Util'ity. Reason. Insight. And may, too,
 evolve. Arise to new meaning, thus new,
 application. Implication. Too, use.
 From this square, thus, distinct from the same shape
 by no name. Likewise, to this square, from man,
 distinct from the same shape by no name. Past.

XXX.

nomination

Call. Declare. Order. Shape. Affect. Sequence.
 Thus emerges reason, scientific.
 Reason'd shape, sequence, Blocking. Building. Art,
 this building. Scraping the atmosphere. Placed.
 Of science, repetition, this art. Placed.
 Of science, repetition, this art. Timed.
 Order'd, from the first. Garden'd, too pruned,
 and allow'ed gravital resistance.
 Crystals. Elms. Cities. Fam'lies. Cognition.
 Gravity, phys'cal. Gravity social.
 And this reason, this science and this art,
 spawn'd by this same sensical origin,
 remains as reli'ble, this channel from
 which it came. Sense. Cognition. Perception.

REFERENCE IV

Respond

XXXI.

Reli'bil'ty of action as true as
 the context in which action actu'lized.
 True as intent, as true as blue is blue.
 As reli'ble as taste, vision, garlic.
 But law, past, that receiv'ed from channels,
 that be known, if only to self be true,
 this order which I deliberately,
 too, passionately smother myself in,
 so finds itself tranform'd by passing time.
 And self, transcendent, as my law, order,
 my exper'ence, that tried, that receiv'ed.
 And this action complete, imperfect be,
 as the known. Too, perfect as the known be.
 And the known be perfect as the message.

XXXII.

waterfall

Message trustworth'ness, perfect as channels.
 Too, perfect as process. Relationships.
 Applications. Attributions. Study.
 Thus, this pool, knowledge, overflows, only
 with that untrue, for the moment untrue.
 Phenom complete, contexted, referenc'd
 to uncontested law, truth, being, known,
 to be recall'd and placed into currence,
 challeng'd, and again challeng'd, cashed as cash.
 Then again, anewly dormant, it will
 wait, uncontested, unless beckon'd by

inconsistence. Contested by reason.
 Merging, emerging, necessity, need
 builds systems of parts, too, tear parts, systems.

XXXIII.

And systems, that ever be, might nev'r be
 without the institution, man. Remnants.
 Rec'nition, potential. Placement. Order.
 An art, this science, though, omnipresent-
 man never was. His holdings, beholdings,
 is that which determin'ed his action,
 inaction, allowance, disallowance.
 And yet determines the like. Exper'ence.
 And waves, technical, no less than social,
 ideas presented by the sol'tare,
 and echoed, amplified, by fellows' thoughts.
 Fellow thinkers, each, constructors, placers,
 aware the minds, earli'r man, and aware,
 the place, the time, the desire, self. Away.

XXXIV.

spontaneity

This be known, common, that man affects man,
 too, that place affects man, similar'ly time.
 Though that man imprints place, object, too, time,
 or, sole serves the role, unknow'd respondent,
 to the primitive initiator,
 and, this, which has been initiated,
 inquires of observance, self. Curious.
 And not too distant, rev'lution, this be.
 This action will'd from one's will, unsummon'd
 by place, moment, though, too, none separate.
 Ind'pendent, disconnected. Too, joined,
 insep'able via paths observance.
 And this, that man imprints place, object, time,
 sole a question, the nature, his imprint.

XXXV.

The sensation, a sphere, through touch, channels,
 too, none distinct, the or'gin, sensation.
 Place, environment. Continu'm, events.
 This, the local imprints of the moment,
 of this, these moments recall'd, reflecting,
 imparting. Too, reception, percepts past.
 Thus mast'ry, the sphere, its prop'ties, transcends,
 extends, the sphere itself. Too, extends
 reach, sense, and as such, potence, the master.
 And method, mast'ry, this sphere, determines
 applications, util'ty, intens'ty.
 Values, bound by param'ters, the model.
 The model, bound by param'ters, context.
 And the context, bound by prop'ties, objects.

XXXVI.

Values, singly, rehearsed, repeated, played,
 as transform'tive as any river, its bounds.
 Placed by place, time, objects distinct, and, too,
 their prop'ties, relations to one 'nother.
 And the vis'ble use, the sphere, determined
 of my intent, or'gin'd to relations
 past. Too, determined by reasoned potence,
 by channels, sense, cognition, exper'ence,
 of place, object, in relation to space,
 and movement over the passage, time.
 And values, prop'ties, phys'cal, receiv'ed
 by exper'ence, objects, their relations.
 Of util'ty, applicant, unique to
 place, moment, unique itself. Transform'tive.

XXXVII.

And the sphere, un'nit'ated by hands, man,
 or, un'nit'ated by movers unmov'd,
 remains unintentioned as ever. Bound.

Cold and unmov'd, it remains as potency.
 Undisturbed by affect, it waits in state,
 unmov'ed, and unmoving. Nonintent.
 But this sphere, unmov'ed, and its prop'ties,
 mere potency, might be actu'lized by eyes.
 Observation, sensation, sight, touch, man.
 This sense, none phys'cal, might enact response.
 Stim'lus, a cause by sense, through cognition.
 And, through reason, directly through reason,
 this sphere passes, transcends. Through exper'ence.
 It passes past and emerges, this sphere.

XXXVIII.

variance

Relationally to past spheres of like,
 from sense, cognition, images, prop'ties
 drawn from that pool of the known and given
 meaning by use, which refloods this pool for
 future use, though this none the same, the first.
 But this sphere, it is distinct in time, place,
 too, relationships of now, 'tween itself,
 other spheres, space, light, fixtures, their movement.
 Too, me. That I remain constant, in thought,
 in time, exper'ence; that my fingers still
 feel as they have; that objects, fixtures, light,
 still respond, still reflect my intentions;
 that my mast'ry yet remains is a question;
 that my mast'ry yet remains is a question.

XXXIX.

That responses do occur is simple,
 that I have affect, and that my action,
 be it unbridled, plays, elicits, calls
 relat'ships, or, init'ates constance. Yes.
 And mast'ry, the sphere, unbridled, ever
 it be, as ever there is new context,
 new time, too new meaning, to fill this pool,

the known. Mast'ry ever unbridled be.
 Then, by degree, mast'ry, and the model,
 ever lesser than the model'd, 'cept this
 insignif'cant all, chance, adaptation.
 A fine degree, var'ance, of place, 'fective
 objects, evolves, too, transcends this degree,
 mast'ry, filling, reflowing, this pool, known.

XL.

Cascading inconsistency. Revealing.
 Too inconstance, incompleteness, reveal'd.
 Perhaps easi'r to ident'fy blatance,
 inconsistency, than consistency conceal'd
 by the depths, normal'ty, continu'ty.
 Then paths, mastery, be paths of shedding.
 Exposing. Determining. Defining,
 this, that, untrue, nar'wing truth, pinpointing.
 The gath'ring, a process, contradiction,
 whereby each discard reveals, exposes.
 Nudity. Of place, time, space. This unknown.
 Too, self. Nud'ty, potency, unknown reveal'd,
 by risk. Chance. Relationships emerging,
 and sens'd, entering truth, known. Exper'ence.

REFERENCE V

Without

XLI.

Constructs incomplete, ever. This moment,
 its potence, stately resting, awaiting
 a new moment in which objects foreign
 link by need, someone, me. Grav'ty of parts.
 But this, already linked, ind'pendent, man,
 be whole, complete, and the incomplete then
 be perception, a time to come. A new.
 By cognition, a vision by no eye,
 when halves, complete by nature, join, conjoin,
 for new completion by hands, minds, man. Men.
 Link by movers, perhaps mov'ed themselves.
 And link by need, social man's devel'pment.
 Technology. Efficiency. Transcendence.
 Incomplete this moment be. Halves find me.

XLII.

function

From constructs incomplete, from these, from man,
 I learn by exper'ence, learn'ed by time.
 Greater wholes emerge, of past parts conjoined,
 for this function unique, transcendental,
 collective, wholly collective, yet one.
 It remains. A larger construct, of parts,
 which will, too, in turn, reveal potence as
 unique, each part, their prop'ties. Its prop'ties.
 This first time, intention'd, wholes foreseen, link'd,
 by curyos'ty, too, of man's inherence.
 This, his salient spirit, beckons, calls,

it summons tools, sense: ears, and too, reason,
to ends, immediately unforeseen,
emerging by day, second. By moment.

XLIII.

absence

This unwhole, I rec'nize as such. Absence.
This, reveal'ed, by the known, by degree.
This, absence, though ever been, ever be,
 reveal'd by the known over time. Applied.
And this exper'ence, applied, demonstrates,
 points, reveals, wholes, unwholes, and elicits
 absential quests, paths to tread, caves to fill.
And this exper'ence, applied, dem'strated,
 remains a ground, exper'ence, expertise,
 useful in new time, useful from old place.
And this unwhole I see, knowledge it be,
 but knowledge, knowing unknowns be. Absence.
This knowledge, the first step, this journey, wholes.
Precedential. Constructive. Unfolding.

XLIV.

Reduction. None the lesser, construction,
 if it be chosen, though other if not.
And wholes, by nature, stones, trees, phenom'na,
 rec'niz'd by cognition, percept, sense, man,
 might too be received as parts, as atoms.
And atoms of atoms of atoms of...
By will. Reduced by mind, by reason, man.
Reducing until atoms, partic'lars
 of wholes unique, join, conjoin, by mind, man.
Atoms, wholly reduced, grounded, revealed,
 allowing rev'lution, concept, of man,
 to construct and place, replace in place, and...
Reduction. None the lesser, construction,
 if it be chosen, though other if not.

XLV.

this ground, want

Too, intended 'xploration, of absence,
 with absence, a need, a cave to fill, then,
 itself, discover'd, by reason, method.
 Over time, experience, emerges
 absence. Of place, space, emerges desire.
 Paths to tread, caves to fill. And these, in time,
 only from time, from sense, reason, of place,
 rec'niz'ble by pref'rence. Ev'lution'ry.
 Revolution'ry. Stomping absence, want,
 of old, making way for new buds desire.
 Making way for more want, research,
 exploration. As two heads, the hydra,
 emerge from a single, a slain, known,
 if sole to the self be known, come paths, caves.

XLVI.

generalizability

Induc'ed by paths, progress, Induc'ed
 by reason'd known, these constructs emerging.
 And this, discovered, directs new action
 for this visioned absence, which all along
 is false. All along, this absence, has been,
 too, continues to be, full, and hearty.
 'Cept by the mind, man, men, observing lack,
 known. And absence, thus, by degree, by time.
 Then knowledge, known, of objects, spheres, trans'ent.
 Then knowledge, known, by objects, spheres, perm'nent,
 too, transfer'ble to spheres yet outstanding.
 Spheres waiting in state, if sole by mind man.
 And known, this knowledge, by objects, observ'd,
 learn'ed by time, this learning, method, timed.

XLVII.

this by that

Valued as any potential known, of
 specific spheres, of their prop'ties, knowledge,
 this, of method, of attaining know'bles.

Over time. Knowledge of method, learning,
 grows as any knowledge, a sphere. 'Tis true,
 exper'enced ears hear more of an instant.

And properties, values, of the sphere, as
 simple as sensation; texture, size, shape.

Smooth, round, cold, fistsize. A labor to lift,
 metallic, gray. And too, prop'ties, the sphere
 discov'able by means, observation,
 relationships. This sphere to other spheres.

Through channels, eyes, ears, this hydra: potence,
 dawns. To sensation. Cognition. Reason.

XLVIII.

And knowledge, method, like knowledge, the sphere,
 too, propertied. This known, perhaps perm'nant.

This known, transfer'ble, from one sphere, to spheres,
 transfer'ble from one moment to moments
 unbegun. This, perhaps perm'nant, method,
 this knowledge. Perhaps. As permanent as
 any knowledge be, and as reli'ble.

As this knowledge grows as any, the sphere,
 init'ating new refutes of old known.

Too, init'ating new validations,
 whence blossom buds anew, again, constructs,
 this tree method. Of exper'ence. Reason.

And knowledge, method, like knowledge, the sphere,
 too propertied. Discover'd through reason timed.

II.

And though knowledge, method, too has absence,
 and this method grows, expands as any
 knowledge of objects, space, their properties,
 by exper'ence, time, by partic'lar act,

this discov' rable, known, for the moment,
 unique by its 'lowance, the discov' ry
 spheres, unique themselves, and their properties.
 Thus, relational, none less dependent,
 the known, of method, to knowing the sphere.
 Thus, relational, none less dependent,
 the known, the sphere, to the known, of method.
 This known, method, sequence, of act to be,
 perhaps vis' ble to its holder, or not.

L.

ways and means

Evolves sequence, action. Evolves method.
 From place, space, longitud' nally emerges
 action repeated, for means discov' ry,
 too, for means maint' nance the natural self.
 And method, a component, nat' ral self.
 Evolves sequence, action. Evolves method.
 From place, space, longitud' nally emerges
 action repeated, for means discov' ry,
 too, for means maint' nance the natural self.
 And sequence, a natural way, char' cter.
 Evolves sequence, action. Evolves method.
 From place, space, longitud' nally emerges
 action repeated, for means discov' ry,
 too, for means maint' nance the natural self.

REFERENCE VI

Repeat

LI.

Thus, exper'enc'd meth'dists fill these unwholes
 scaling this next act, direction, by way.

Sequence. From place, from channels, through reason,
 emerging. D'rectly through reason, by means.

Method. This known by objects, spheres, and these,
 spheres, known by methods, from infance through now.

But absence, this sphere there, this moment here,
 distinct the same sphere here, that moment there.

Too, absence, method unique to moment,
 and only gen'raliz'ble by degree.

Thus moments unique steer acquisition
 of known, know'ble, of spheres, methods, of place
 and space, their relations. And the nature
 of character. Transcendent. Relation'd.

LII.

Relation'd to past, too relation'd
 to currence, objects, their unobstruct'd paths,
 character be. Relation'd. Dependent.

On systems. On objects. Over time, place.

And unobstruct'd, for now, these objects,
 their paths, till the mind, man, men, intention'd
 ever, interferes, places, replaces
 paths, till the mind, man, recognizes need,
 he perceives potence of union, potence
 of constructs, by his own mind, by his own
 exper'ence, by time, place. From sense, eyes, tongue,
 cognition. From reason, these paths plac'ed,

replac'ed. Objects mov'ed by movers,
likely mov'ed themselves by movers like...

LIII.

And currents, of place, objects, stream over
the ind'vidual, drip. Streams of pungence,
brilliance, density, drips of sensation,
rec'nition, pour, and these currents gather
at this pool reason to place and replace
the known. If only for a moment, known.

If only for a moment, 'til absence
greater, grander unleashes dams, currents
of new place, objects, earlier veil'ed
by simplic'ty, man, conceal'd by order
undiscover'd, erodes these laws, grounds, stones,
now budg'ed, now mov'ed, by man, reason.

Permitting new currents of place, objects,
new streams for this pool reason to reflect.

LIV.

conversion

Thus objects, orders, prop'ties be reveal'ed,
from exper'ence gen'raliz'd. Relat'ships.

And likewise, the mind, man, be tilled, ever,
as any field, corn, as any garden,
by perpetu'l discov'ries of absence.

And gardens, mine, thus, be till'd, fertiliz'd
by place, enrich'd, allow'ed solid ground
to root, and then, to create, to begin
planting new selves within environments.

Affective selves devel'ping, evolving
rel'tive to place, too place to 'fective selves,
growing, evolving, one by the other.

So prop'ties, ords, of place, man, be reveal'd.

So man reveals prop'ties, orders, of place.

LV.

questions

Then why reason emerg'd as the apex,
 the fine summit 'tween potence, of self, and
 exper'ence, 'tween one's ability, mine,
 to foresee constructs uninit'ated
 by nature, and that which has ever been,
 ever be, parts, wholes, a myst'ry,
 it likely e'er will remain, this reason.

And, though, undiscov' rable, this reason,
 perhaps undiscov' rable, the question
 be not why this emerg'd as the apex,
 the question be not cause, rather effect.

How did reason become? Reason'd method,
 this, discovery, this reason'd shape, sphere.

Too, what will reason become by constructs.

LVI.

By absence, reason will become constructs.

This, unbeen, at least by minds, man, guides, steers,
 directs yearn of exploration. Obst'cles
 that man, his nature, inherence, and too,
 inheritance, draw his cunning, that draw
 his performance. These deni'ls, objections,
 refutations, too unfound, direct, steer
 contradictions, op'sition to absence,
 steering man, men, me. Steering behavior.

By desire, from sense, through cognition, known,
 through known, reason'd, this deem'd untrue, by time,
 exper'ence, constructs emerge. Creation,
 constructs, moving by movers perhaps mov'd.

By absence, reason will become constructs.

LVII.

future by past

Constructs too incomplete, parts absent and
 the whole that ever, never, be, in time.

As experience, cognition, by sense
 and potence of self, to discover, link,
 generalize past wholes, to parts present,
 these halves, that they might join, conjoin, construct,
 and fill voids, absence, merely perceiv'ed,
 though no less real, by minds men. Wholes of parts.
 Directed by absence, this recogniz'ed,
 perceiv'ed, missing by experience,
 expectations gather'd pos'tively by
 places past, and cognate allows notions,
 better methods, constructs, constructs t'be.
 By unions, this, once absence, reason'ed.

LVIII.

Emerg'd by place, its own need for wholeness,
 unity, its own need for distinction.
 This, absence, though natural be, and bound
 to place, no less bound to reason, sense, touch.
 And broth'hood, the man, sol'taire, and his place,
 as personal as this rec'niz'd absence,
 this, steering action, steering, placing spheres.
 Their direction, unif'cation, closure,
 too nondirection, sep'ration, chosen
 if this be, s'lected for means construction,
 this resembling, destruction - perhaps - this,
 resembling displace - perhaps - construction,
 if this be chosen, though other if not.
 This, wonder be, steering awe, steering finds.

LIX.

Guided, driv'n, by a conscience ancestral,
 known, ever, perhaps, never, perhaps, this
 perceiving directions to glance, steer sense,
 look, cognitive strength steers particular
 modes of absence to discover. Orders.
 These constructs, complete by nature, order'd,
 though incomplete by man, or not, drive, steer.

Bent on pref'rence, wholly driv'n by models,
 driv'n, by values. Sensation. Over time.
 Preference. Fluid preference. Fluid.
 Repeated, this desired, valued, by choice.
 Valued, too steering absential quests, these.
 Steering seizure of moments, and steering
 direction, sensical rad'ation. Find.

LX.

direction

Eliciting. Establishing groundworks,
 networks, complexities, intricacies
 that remain, if for only a moment,
 remain, as bridges, passages, icons
 for constructs, cosmos, atoms, yet to be,
 themselves, bridges, passages be, of finds,
 notions, unions. Too, devel'ping values,
 devel'ping preference, this preferred by
 sense, each, by this attempted, by models
 human, by models inanimate, and
 by models ancestral viewed by conscience,
 this imagin'ed, dream'ed. This learn'ed.
 Constructs, cosmos, atoms yet to be, by
 hands, mine, and constructs that already be.

REFERENCE VII

Vision

LXI.

education

By d'rection and view, from places, moments
 past, to places, moments, new, forthcoming.

These, yet malleable as clay, form'tive,
 and all that might be known of this, to be,
 is that it will be, but that it will be
 as it is, remains to be determin'd.

Perhaps by men, determin'd by their past,
 assoc'ations, each man, their rec'nitions
 of value, placement of the self, and too
 the place of spheres, that these might listen to
 one source, one single director. Absurd.

That directors might know fellows, causes
 for'n, by beasts, phenom'na, this, a question
 vision, a question of education.

LXII.

Questions of knowing, und'standing, causes
 once absent, now truth, 'till new truths erupt.

And perhaps, in a time to be, I might-
 Cause causes to cause. Cause causes to cause.

Only in time might I know these subjects,
 so too, these objects, these, interfering,
 only in time might I know their prop'ties
 too, alongside this subject, this goal, mine.

Learn'd, these causes, by exper'ence, models,
 these causes yet unre'liz'ed, to me,
 for functions rel'tive to subjects, desires,

goals. Learn'd by time, that other movers be.
 And other movers, these, perhaps mov'ed
 by movers, perhaps, by me, a mover.

LXIII.

Eventu'ly intention'd, these causes,
 causing causes, causing causes, effect.
 Eventu'ly causing effect. Delta.
 Chain'd events, whereby one intention'd nudge
 init'ates sequence. A meant spectacle.
 Pursuing, chasing effect, events chain'd.
 Intention'd as ever any direct
 cause expects. A heave. A lift. Direction,
 though this, these chains, known by time, models, each.
 And, these, time, models, extend values, truth,
 extend prop'ties of subjects, too, prop'ties
 of interfering objects, adjacent
 spheres that too, might push tow'rds intent, desire,
 tow'rds spectacles made by place, man. Valued.

LXIV.

interference

And objects, interfering, determ'ning
 my paths, ironic'ly directing me,
 steering my actions unique to this place,
 then emerge as subjects, if only for
 moments, 'till new obst'cles, objects, emerge.
 These, with their own sov'reign intent, int'fere
 with goals, mine, they say I must know them, too.
 These, gatekeepers, by ind'pendent movers.
 Oppressors. Stones. Roots. These objects design
 my journey, my path, to affect this sphere.
 These objects declare and map, actions, ways,
 means, and spell microintents yet to be.
 By known, sense, I might place, nurture, spheres,
 consensu'ly with objects, each directors too.

LXV.

How quickly visions extinguish, emerge.

These, as close to contexts, and as close to

that which has been seen, rec'niz'd as potence
within contexts, this one. These visions as
unique to this place, time, assoc'ated,
join'd to a man's sense, his exper'ence, self.

Too, scopes, depth of vision, foresight, planning,
selecting spheres, specific, to infl'ence
el'ments, subjects, ord'nar'ly distant, out
of reach, subjects far and away 'fected
through objects. Caused, but secondar'ly, yet,
none less intent. But these visions, potence,
might sole be rec'niz'd by time, models, each.

How quickly visions extinguish, emerge.

LXVI.

Sights, each, d'rected by learning ind'pendent,

Perhaps at times unconscious, ancestral,

imprinted, transcendent, education

by insight, steer'd by understanding which

paths I've stroll'd, 'memb'ring roots, obst'cles to bound.

These, in consid'ration, my election,

selection, of subject within places,

this one, that will be sim'lar in futures

to be, by 'lowances of directors.

That they not hinder an envir'nment pure,

no chance, as each sov'reign mov'r, each, perhaps

mov'ed, treads his own manner, his own way,

d'rection, which I rec'nize as obstacles,

objects, int'fering with my 'lected path.

LXVII.

But vision, potence, the length of places,

of breadths, dimensions of time, rate, How long?

Within what context be this time passing:

relative to carnivals- Festivals-
 or by acts, labor- toil- And these, themselves
 determin'ed as such; peace, folly, chore,
 merely by exper'ence, models, pref'rence.

Yet these, too, reorder, reconstitute
 time - none chronol'gy itself, nor constance,
 Grandmother sun, rel'tive to else, rather,
 - rate, this dimension time, dependent , this,
 of place, dependent of context, learn'ed.

Too, rates expected, familiar places.

Braided, wov'n: duration, area. I.

LXVIII.

familiarity

A strange concept, this experienc'd, here,
 and made known by assoc'ation, events.

This made known, true, if only for moments,
 'till new familiar'ty, new places, new,
 subjects gather'd, in new time, they refute,
 they deny, this I once relied upon.

Here, now replac'ed with new true, and this,
 newly known, a ground, to stand upon, this,
 now stable new, be a ground from which to
 challenge obst'cles, objects, interfering
 with absential quests, these, mine, directed
 at desires, subjects drawn from old. Pref'rence.

Desir'd, if only 'till achiev'ed, then
 this too, once so for'n, now familiar be.

LXIX.

Establishing. Ordering, this ground want,
 direction, placement of utility,
 thus, placement of action, this, yet to be.

Values, truths, these, and more, values by one
 man's eyes, from his own place, own exper'ence,
 unique to his own. Mine, unique to mine.

And orders, overt, discreet, these unique

to each, self, too, these common, from one, man,
 place, to others, by this famili'ar.
 These laws pers'nal, still evolving, declare
 visions, foresight, selectively declare,
 by pref'rence, by this old, these successes,
 this older, famili'ar from el'ments.
 Union'd: then, now. 'Stablishing, this ground want.

LXX.

Union'd, lending presence, each rel'vant past,
 to times, these, just beginning, emerging,
 and too, this presently famili'ar
 lends silent val'dation of 'curences
 past, allowing their gentle re-return,
 validating their potence of guidance.
 But this simple phenom, recollection,
 association, obvious, but too,
 easy to neglect functions, provisions,
 init'ated by this phenom, caus'ed.
 Init'ated by past understanding,
 gen'raliz'ed, emerging as potence.
 Here, yet evolving, unknown relations,
 this place, this past. Potence developing.

REFERENCE VIII

Plan

LXXI.

expectations

Seeing, el'ments, declarations of here,

present, be no less than values, old, plac'd,
upon these instants, and placed upon here.

This, in rec'nition, too, aspiration,

that these outcomes, ever intention'ed,
thoughtful and remember'ed - learn'd - respond.

Aspirations, that phenomena of

past might repeat themselves, by hands, effort,
by intent, and all in reason'ble time.

Duration, expected. Spheres colliding,

and that I might understand, interfere,
perhaps, if this be borne of my intent,
and cause causes, purposef'ly, garnering,
eventu'ly, this intended outcome.

LXXII.

Spheres, objects inherent, this area,

this arena, with paths, inherent to
their own, selves, that they might be reallign'd
with visions, by exper'ences, of one,
single ind'vidual, too, c'lab'rations,
a matter, depth, this known true of this place.

That affects including this intended

and selected by histories, known, by
expectations of elements, this place,
that these might fulfill courses, paths, d'rections
intended, too, allow'd sedentary

resistance, as well be matters, practice.
 These icons acquired by observations,
 These personal. These model'd. These learn'ed.

LXXIII.

this place

These trees, stones, blades of grass, this soil, that it
 might be turn'd by these hands, and outcomes to
 emerge might remain as expected by
 the sincer'ty, truth and depth of the place,
 places, from which such mem'ries emerg'ed,
 a question, integrity, relations,
 this place, present, and places from which these
 expectations come, gen'ralizations.

But that these things, yet unfamiliar:

comp'sition, this air, the strength, this river,
 these truths, these, yet cloaked, each might emerge by
 time, but for this instant, yet remain as
 potence unpotable. Remain power'd.

Undisturb'd, though reveal'd day by day by...

LXXIV.

time speaks

No doubt this, yet unknown, this veil'ed by
 ignorance carries potence undisclos'd.

And this lab'ratory, nature, ever

be it unbounded, durable, and too,
 this within the like, this quantifi'ble,
 bounded region I proclaim - ground of play -
 this yard, this area quotience, this place,
 here, sacred ground, absence, learning, it be,
 from which I gather pebbles of truths, stones,
 c'lecting virtues, truths of truths, prop'ties.

From this soil, this area, this lab, life,

bounded it be, visions by places, these,
 visions by relat'ships emerge, freely,
 from which orders, outcomes, unfold.

LXXV.

exaction

Visions, outcomes always been, if viewed by
 potence 'lone, by these objects, these subjects,
 though merely recogniz'd by these senses,
 these ears, and merely recogniz'd hereby
 cognition, by links, associations,
 of old. Merely recogniz'd this instance.

Not before this instant, moments present,
 identifi'ble familiar'ty,
 did an opportun'ty of exh'biton,
 dem'stration, decision, philos'phy, be,
 though now be, as ever did, and outcomes,
 be this much closer to exact, precise.

As ever will be, as ever a plan
 unfolds, as I this actor, play my part.

LXXVI.

As I this actor, play this role, react
 by these placements, objects, that have been, be,
 long been before I, though cognition, mine,
 of earli'r substance, transplants, relocates,
 distant lands, times, yonder to these present
 relationships of here that otherwise
 would've not been introduc'd 'cept by the past,
 imagining potence of these objects.

This arena, this union, motion, with
 other actors an'mate, too, inan'mate.
 each notion'ed, each grooving grooves distinct,
 reordinates constructs, which these visions,
 this pot'ncy I rec'nize, platforms upon,
 and constitutes truths. And reconstitutes.

LXXVII.

These truths I might see, now, and too, I might

foresee, again, if I had listen'ed
 beyond hearing. And If I might foresee,
 then expect, then I, too, might interfere.
 Alter, by choice, phenom'na emerging,
 though none less known. Arrange, order, and cast,
 my notions, truths, by my past, by my ears,
 vision, their purity, and reorder,
 these events awakening, that I may
 already know, but merely by degree.
 Then these truths, perhaps half-truths be, that I
 understand, I know, of this place, given
 conditions partic'lar, as I, conf'dent,
 I, know for sure I cannot know for sure.

LXXVIII.

These properties unique, action sequenced,
 by this place 'lone, though rel'vant to others.
 These properties of el'ments, partic'lars,
 atoms, int'racting, playing, roleplaying
 by one 'nother I learn by exper'ence.
 By time, by all sensation and mod'ling,
 of this, I attempt, then it too, allows
 itself exper'ence, know'ble, prev'ously
 unknow'ble 'till this attempt. I now know.
 Or surely be on paths of consequence.
 Virtuous paths these be, exper'ential,
 and teaching, as ever any teacher.
 Instructive, this path, by resistance, ease,
 at least by this I see to be as such.

LXXIX.

consequence

Consequence, this teacher of teachers, and
 sole the single guide, that is permitted
 to steer, lest potence be given, offer'd.
 To this potence, merci, I declare, though,
 only by diligence, also rebut,

determ'nation, patience, too, gravital
 allowance of buds by this world around,
 abounding my feet, too yours, that they might
 root and be allow'd their potence, and thus,
 dign'fying yours. So talent be acquired.

Given potence, by these consequences,
 by engagement with this place, understand,
 I may, other places. Know'bles unknown,
 ind'rectly, though, that I may be sure of.

LXXX.

By this potence, talent, by consequence
 famil'ar, preference dawns, arranging,
 steering my actions. Leading me. Drawing.
 Me. Mine. Too, awakening my reason.
 Experience awak'ning my reason.
 My desire. Beckoning: more, less. Degree.
 Declaring goals, foresight, future attempts,
 with places, phenomena, of the like.
 That respond, similarly, by likeness,
 these events respond, these events instruct,
 teach, they declare uniqueness embedded
 beneath this copy I first recognize.
 By these off'rings I accept, acknowledge,
 too, these I ignore, I select my path.

REFERENCE IX

Recall

LXXXI.

Laws, by this perception of places fond,
of places pungent, and their properties,
laws emerge, and apply themselves, over,
they spread themselves thinly about presence.

Past, thus penetrated and relevant
to these fruits I desire, sweet, ripe, tasty,
I know them t'be, simply by being me.

And though never, this melon, this one here,
has it touched these lips, whetted, never has,
yet tasty I know it to be, from each
melon, similar, each one propertied
by the like maker, that has crossed these teeth.

By each fruit sim'lar that has crossed these lips,
senses, in times past, I too know this one.

LXXXII.

science

This, recognition be. Traits, each constant,
or perceiv'd to be, these objects, places.

Thus science reveal'd, across time. Exposed.

Depth, known prop'ties, relationships between
objects, these properties too, this knowledge.

This, science be, d'veloped 'cross time. Proven.

If only to self be true. Expected.

This recognition, though all incomplete,
ever incomplete, even by simplest
el'ments, relationships, these, incomplete.

Though where I be, this which I know, science.

This I rely upon, act upon, be,
 if sole this moment be. Rec'nized. Science.
 Empir'cal. Even this doubtful prov'n.

LXXXIII.

This expected, by like contexts, sim'lar,
 leads me to interpretation, value.
 This famil'ar, breeds bonds earl'er witness'd,
 breeds rec'nition, 'tween elements, this place,
 it's potence, and too, hardens goals, desires.
 Thus pref'rence, evolv'ed of this place and
 like places, evolv'ed of this moment,
 through this I understand. Scientific.
 Too, none less pers'nal, this scientific
 pref'rence, whereby known fruits, greater, emerge.
 By this method, this reproduction, this.
 This science be, acquisition this desired fruit,
 though this, driv'n by pref'rence learn'ed, needs known.
 These choices pursuit learn'd by exper'ence.

LXXXIV.

quench

Whereby success, this strange notion, success,
 determin'ed by satiation. Quench.
 Whence success breeds success breeds sat'ation.
 Of this cycle, desire, wholly human,
 sensical, animal, understanding
 by rep'tition dawns. Seeding this fertile
 ground method. And by 'wareness, these places,
 by these senses dur'ble, this rec'nition,
 this action affirmative, might fert'lize
 these plants again in new time. Again in...
 Science, thus emerg'ed, and ever been.
 And fruits, success, know'bles gather'ed by
 observation, by sense, and by attempt,
 brave attempt at application this known.

LXXXV.

This I understand, substance introduced by
 quests once absential, but now, beyond this
 introduction, these quests translate, transcend.
 Emerging as quests effiience. Detail.
 Science, this pursuit, and this, none distinct
 quests absential, as this known, merely through
 chance dem'strates truth, existence of potence.
 Absence yet be, in this exhibition,
 buried within a chance, and that I might
 find this irrelevant in these actions,
 that they might be extinguish'ed, so thus
 purity revealed. Science, this action
 desired, dem'strated, towards these objects.
 Mov'bles moving by this choice. Rec'nition.

LXXXVI.

effiience

Obstacles. Hurdles. Stones earlier tossed
 earlier liberate this path, these goals.
 And these same stones, in new time, defaulted
 by cognizance. Recognizance. Mem'ry.
 And actions, these ded'cated to over-
 sight, automaton, unthoughtful they be,
 allow pleasures empirical, allow
 hallow'd finality. Terminal'ty.
 Definance. Science constructed by this
 place, this past, by this experience, mine,
 I repeat. Mine. I Repeat. Mine. I reap.
 By knowing stones, by knowing paths, I reap.
 Obstacles. Hurdles. Stones earlier tossed
 earlier liberate this path, these goals.

LXXXVII.

Tis true, old ears hear more of an instant,
 by the disregard of sounds unneeded,

but even these, wise ears they be, in time,
 might recognize sounds once disregarded.
 Sounds, potent noises, ever valu'ed,
 though merely now perceived as such, valued,
 and now might rightfully be known as song.
 By these agings, times of notice, whereby
 practice might be merg'd with cognition, past,
 and allow these ears, senses, to tune, hone
 themselves to this place, it's givings, by time.
 Thus, this noise presum'd, might only be known
 by this place for sure. By locales distinct
 emerge noises distinct. By these I plan.

LXXXVIII.

discovery

Discov'ry might ever be uncover'd,
 this temple, know'ble, and discovery,
 as a mushroom, begins by envir'nments,
 fertile, and by init'ation, a spore.
 And so prosperity, this discov'ry,
 this mushroom, determin'd by off'rings of
 this place, and simply, if this place, and all
 it's holdings, be meant for sunflowers, grass,
 it's unlikely the mushroom will prosper.
 And so too this place here, ripens certain
 elements discov'ry. Particular
 stars, beacons, icons, models, shine brighter.
 And beacons, the brightest of all beacons,
 recall themselves in places emerging.

LXXXIX.

Beyond discov'ry, where recollections
 of enlightenments rel'vant to this place
 clarify and preserve this successful
 : action, granting this desir'd. Reinforced.
 Attempts, refined once after each; searches,
 whereby understanding, truly knowing,

thus repeating repeat'bles if I choose,
 allows grace by new sim'lar circumstance.
 And this science, this rep'tition buried
 now beyond question, inertly, buried
 within each art, response to circumstance,
 each reaction, this science unique
 to my own place, now resembles art, me.
 I too resemble this once discovered.

LXL.

Drawings abound me, all around me, they
 abound me, recollect me, and portray
 me. This I recognize, portraits of this
 I be, it abounds me, it declares me,
 and reinforces this earlier known.
 Reinforces this earl'er recognized.
 This I draw, from this drawing around me,
 and thus declare my own self as if there
 ever was a choice. As if there ever.
 By these declarations of this I know,
 and by grounds I can be sure by and then
 move on, I stand upon this portrait and
 construct new truths to recognize perm'nence,
 and stand upon this perm'nence to construct.

REFERENCE X

Frame

LXLI.

dimension

The range of an exper'ence, dimension,
 framed by trial, retrial, and error,
 houses rel'vance, context. This notic'ed.

And of this I notice, within this spanned
 recognition, range, befalls depth, value.

Actively selected from characters,
 individu'l properties, each atoms
 of this place, and too this place organized,
 arranged, of atoms, a composition,
 I actively ident'fy elements,
 singles, wholes, of this place, finite they be,
 and within this range, finite I rec'nize,
 I actively s'lect, pursue remembrance,
 items of this dimension I cognize.

LXLII.

This at once driven into cognizance,
 elicited, recognized, by this place,
 new, and by it's characters, as old as
 the first environment from which they came.

The earliest collection, this knowledge,
 by this space sim'lar, uniquely join'ed
 to its distant context by partic'lars,
 atoms, notables, bind present to past,
 yet relevant to now at least in part.

Collections of past, now recollected,
 alter. And functions, these collections, change

as any time, as any necess'ty
 declared by this moment I presume, by
 this at once driven into cognizance.

LXLIII.

And ability, by this notion, by
 this at once driven into cognizance,
 stands by it's own success. Proves it's own worth,
 this ability does, this known by time
 and these actions to follow this factor,
 prove their own by this achiev'ed. Worth.
 Recognition, these portraits abounding I,
 and these senses I lie, rely, upon,
 define, refine, ability, thus worth.
 And this I order, compose, by knowing,
 recognizing, potence of this place, stills
 these hands, and hones their own skills to perform
 likely again, again, but improv'ed
 performance by each new recognition.

LXLIV.

And engagement with this place, trusting these
 ears, eyes, trusting that I might search, order,
 by their cues and trust them, wholly, trust them,
 and trust this experience similar
 -of past, exists upon recognition.
 Temper'ed, it emerges and likens
 itself to automaton, freeing this
 engagement for new atoms, new wholes to
 consume, to compose. Freeing this lik'ning.
 This trust of one's own, self, sense, speaks to and
 of one's character, this character, Mine.
 Develop'ed. Reinforc'd by this, each
 experience, its truth, and like truths, each
 assorted by consequence, phenomena.

LXLV.

Character, actions pushed to aut'mation
 and, buried 'neath new layers discov'ry,
 allows growth by this new environment,
 too, allows growth, this character itself.

This automated action resembles
 each familiar place sim'lar to now,
 and dem'strates it's own integrity by
 the acquisition this earli'r distant.

Out of reach though now famil'ar. Success.
 And integrity, this character, shown,
 grown, by method, transcendence, whereby this,
 each, inabil'ty might be overcome,
 by faculties, and potence of this place.

By determination. By character.

LXLVI.

Transform'tive and developing. Growing.
 By recreation. By speculation
 character knows, grows. This science expands.

Science growing as each antic'pated
 phenomena occurs as expected.

Reinforcing this character unique
 to it's own times, places. Reinforcing.

By this anticipated, this learn'ed,
 opportunities emerge and declare
 that I might affect places as I too
 am affected. This a question knowing
 this place, a question of experience.

That I might affect as this place affects,
 scientific'ly, by this I know, choose.

LXLVII.

Discovery of this already known,
 properties, orders, evaluations,
 tell and retell instances in greater
 detail, and too answer questions not yet

consider'd. Not yet thought to be. Exist.
 But do exist, these elements once so
 foreign, buried 'neath this so relevant,
 this so obvious buries complex'ties
 with new potence discover'd over time.
 New atoms once consider'd only by
 their collection, union, one to 'nother,
 atoms decree prop'ties, strength potable,
 perhaps more potent collected, perhaps.
 Atoms, always been, always be, retell.

LXLVIII.

This newly discover'd, newly potent
 place once understood as complete reveals
 it's own secrets, mysteries and potence.
 This understood, known, even this simple,
 this sphere, exposes new truths as it gains
 exposure to new place by witness. Mine.
 As it gains exposure to new...to new...
 This simple, once und'stood reveals itself,
 again reveals itself by this new place
 and this new place in turn speaks by this sphere.
 Which I carry to new times in places
 similar. Recognition by this sphere,
 this place grows, adapts, expels this untrue
 and speaks as any teacher ever could.

IC.

Learning by this repeated, repeated,
 and join'ed by my engagement with this
 phenomena repeated allows my
 reason'd development, assim'lation.
 Learning by this interaction declares
 futures yet untold and declares this I
 might set my senses, sights upon, too this
 I might resist by all reason, by all
 preference and by all value social.

This, learn'd, by cognition, recognition,
and reasonably embedded within
this individu'l, and all that he is,
changes, grows by event, and develops,
progressively, by this new place. Progress.

C.

Progress whereby integration, these wholes,
once consider'd, these elements ever
unique spawns a whole larger than any
atom'd collection. Larger than any.

And positive action constructed by
recognition, these diverse elements,
their properties, might build harmony by
showing opposites attract as any
curious learner and widgets foreign.

Any wonder and any unstudied
allows potence of science, episteme,
allows potence, recognition to be
applied progressively. This attempted.

By recognition gather'ed by here.

REFERENCE XI

Intend

CI.

decision

A choice, to consume this before mine own,
 too, this choice to disregard passiv' ty,
 by any model famil' ar and by
 all exper' ence within this area.

By sense and all preference I choose to
 consume, whet, order, and study this, that
 I may earn, recognize new potency.

This, to again engage in this preferred,
 enjoyed, valued, and too, this to withdraw
 pains, hunger, thirst, fatigue, negatively
 spawning a preferred state. By withdrawal.

Allowing safety, secur' ty, pleasure.

By this decision, intention, and too,
 this choice not to consume, by exper' ence.

CII.

This be, this hunger, thirst, I know to be.

Unquestionably. By pangs of old these
 I too know to be. And by their tales, action,
 this which I have completed prev' ously
 in relief, these pangs, might again offer
 their retreat. This, given abundance, this
 place, it's potence, relief might arrive, giv' n.

And too, from places abundant, simpler
 ways, sciences might emerge. Might evolve.

This knowledge constructed, to build by, and
 relieve pangs, grant pleasures, these notic' ble

by time and within constraints of this place.
 By this, decisions emerge that speak of
 history and declares this yet to be.

CIII.

encumbrance

Yet to be, presumably. Assumptions,
 by this place endow such presumables,
 by experience, and too endow this
 I proceed by. Erecting, constructing
 by knowledge these presumables assum'd
 constant. And forethought, intuition, 'lows
 decisions, choices, by this encumbrance,
 itself allowing potential. Knowledge.
 Postures, whereby each new observation,
 by each new pose, grants potence, encumb'ring
 this decision, intent, granting action,
 too nonaction, no less than action if
 it be intended, through encumbrance, though
 other if not. Yet to be presum'bly.

CIV.

Potence allowing vision, this vision
 granting choice, intention, action, and too
 nonaction, by elements, spheres, within
 param'ters, this sense range. And this granted,
 this knowledge by which these atoms and wholes
 interact and how I too might deflect,
 reflect, object, and interlude, by choice,
 I myself an atom, governs intents,
 these emerging, thus governing action.
 This known of this place, these phenoms rising,
 granted by potence of sense, and potence
 of cognition. This known founds choices, declares
 this valued, this preferred, foundation'ly
 declaring new potence. New intention.

CV.

By which to inject this prefer'ed, 'neath
 constants allowing their growth, challenging.
 Thus change, by this prefer'ed acquired by
 observation, foresight, the natural
 symposia abounding this range I
 sense, arises by actions, adjustments,
 tak'n against these atoms by my witness,
 and too nonactions allow'ed by these
 previous witnesses declaring ways,
 better, these, each, suggest change, forever,
 delta ever intention'ed, towards
 better constructs, better wholes, and change tow'rds
 this allowance acknowledging the best
 might be this form that ever be. Ever.

CVI.

The best might be the form that ever be.
 It may be, perhaps, though allowance of
 constance given potence unexplor'ed
 connotes apathy, given necess'ty
 of change. And necessity, by this place
 famil'ar declares I, and each atom
 by my grasp, respond to this unstable,
 this absent, and order it as any
 other, by it's properties and towards
 it's properties, order it as any.
 And given the best form that ever was,
 for these intentions of, by, preference,
 these might preface, encumber change, or grant
 this allowance constance, remed'ation.

CVII.

change

Change, by these intentions granted, directs
 this learn'ed to find new teachers to find.

These by which new directions emerge as
 best as prior bests. Knowledge. And by these
 observations by teachers earlier
 students, new directions emerge simply
 by choice. Though this observ'd, acknowledg'd,
 this validated, it be by mine own
 sense of places past, this experience
 untransferable as any moment.
 Exper'ence, untransfer'ble as any...
 Thus, places I've been validate, refute,
 these d'rections by these teachers once learners.
 Thus guidance, intention, change, by the past.

CVIII.

If change initiated by events
 current, then by each past range, past context,
 of senses bounded and rel'vant to now,
 the encumbrance, the initiation
 of change dawns by which future famil'ars,
 these dawns, might be intercepted to
 spite natural fate and replace it by
 this unnat'ral by these hands of mine to
 develop this prefer'd no less nat'ral
 than nature itself less I be foreign
 to this- this- place, this time, I be foreign.
 And recognizing change results by string'd
 events including this inev'table
 difference mounted by nature, I choose.

CIX.

Mounting this diff'rence by all exper'ence,
 acquired values negotiate deltas
 and turn turns linking these necessities
 to acquire this valu'ble by this place
 ear'ler discover'd by witness'd events.
 Intending creatives new and old each
 inclusive of this prefer'd and likely

inclusive of this despised merely on
 the wayside to this prefer'd. Obstacled.
 Intending the, a, negotiation,
 navigation, these obstac'l'd paths of
 treading perhaps successful, repeated,
 if other this, any, navigation
 be retold that this intended might be.

CX.

Tellings told, retold, declare intents, these
 emerging eventu'ly refuted
 again replac'd by new tellings by new
 intentions, this order'd, this successful.
 And this refuted, repressed as methods
 improper, deny an acquisition,
 labor'd fruits eventually drawing
 forth, educating, affective methods
 by whichs fruits might be gather'd as planned,
 as intended. And tellings of this sort,
 laws likely accurate by this prefer'd
 might only be admitted, admonish'd,
 by time eventually replac'ed,
 thus, admitting intentions grander. These.

REFERENCE XII

Sculpt

CXI.

design

Designing. Endowing. Of Perception.

Rec'nizing wholes within this range of sense.

Letting this available no less than

raw potency become this imagin'd.

This planned and known to be, giv'n specifics

of this place by cognitive assumptions,

and knowing elements with similar

prop'ties of past, becomes this intended.

By each intention granted emerges

new visions by which new attempts, errors,

build themselves by this foundation, trial.

Confidents perhaps unsocial, perhaps

collective, emerging, eventu'ly

common across men. Across environs.

CXII.

This place, artisted as any form and

reflecting this maker grander than this

I see, feel, and too, reflecting each's

hand, past, involv'ed in its creation.

Bounded by these senses, this place appears

and knows not affects beyond this vis'ble,

exper'enced by this place, 'cept by knowledge,

distant, old, that this init'ated here

affects beyond this range of sense. Meta.

That if I unleash this dam, build this dam,

it affects downstream beyond this I know,

of these actions. Be this intended or
 other might be known by this wealthy, by
 this true. A priori. This accurate.

CXIII.

Garn'ring questions by this a priori's
 existence, if it be, this foundation.
 That actions by these hands might e'er be known.
 That actions leading to actions by these
 hands might e'er be known. Perhaps by degree,
 by exper'ence, by all sense gather'ed
 by this place and actions relevant in
 similar times, in similar events.
 And this known might affect as intended,
 sculpting this model modeling models.
 At least this be the artisted notion
 intended, drawn from recognized places.
 And thoughts be transferred, not paint, not canvas,
 that this meant transfer, and reflect itself.

CXIV.

this quarry experience

This marble fallen from grander notions:
 aesthetics, function, realism, nudism:
 an image, a shelter, a death, a birth,
 needless, now needless in sight of intent.
 Drawing out this shape that e'er was within
 this stone. Buried beneath this unneeded
 veiling aesthetics, function, covering.
 And as any artist, makers define
 this presented allowing structures to
 emerge, discover their own sense of place,
 their own reflection of this meaningful
 event within this quarry, experience.
 And stones by this raw gall'ry, this quarry,
 shape themselves by tools of experience.

CXV.

Tools, experience, cut, grind and hammer
 presence, defining this valu'ed, thus
 defining this place itself, defining
 useful prop'ties, thus defining futures
 valu'ed by this place, by this palace,
 and palaces past, grind, hammer. Define.

Tools by these senses acute sharpen their
 selves faster than duller recollections
 of times and palaces past. And dullers
 sharpen their own by each definition.

And tools 'cquired by trial create models,
 intended, this intention'd design with
 greater ease, greater automaton than
 tools, knowledge by lesser observations.

CXVI.

Creating sculptures of presence, each great,
 each greater, grander than the previous
 by experience, abil'ty to place,
 carve, by each intention, each def'nition.

Placements, clay, allow new discoveries,
 allowing rec'nitions, new properties
 of the clay itself, of this sculptable,
 and allowing rec'nitions, new prop'ties
 of this sculpted, this intended model.

Thus learning, this medium, learning, these
 tools, and learning, this object, merely by
 degree, and mast'ry, these each: medium,
 tools, objects, only determin'd rel'tive
 to other masters or models themselves.

CXVII.

method

Values, relative to other masters
 or rel'tive to other objects themselves.

And if it is shape I seek, objects
 I model, if method be this sculpture,
 perhaps in ages past bound by objects,
 teachers be this I model, und'standing
 this guided action leads to this intent.
 Slower, though in time, by all grace, methods
 generated by earl'er gen'rations
 spell their own intent, spell their own reason
 gather'd by collective experience
 of each person creating like function'd
 sculptures, transcending this simple sculpture.
 Relative to other masters, values.

CXVIII.

Makings, including these sculptures bound and
 buried within social constructs, method,
 delib'rate across time to resemble
 that which they are meant to resemble. Be.
 Realism. Idealism. Function'lism.
 Spatialism. Phenomen'lism. Progress'vism.
 Each garn'ring their own intent, each garn'ring
 their own sculpted resemblance. Tellings. And
 each garnering their own utility.
 This, given like models, and this, given
 varied places by each artists rep'toire
 of exper'ence, makings of like objects
 by makers distinct, tell unique stories.
 Rend'rings differ by each artists being.

CXIX.

conveyance

Stoned reflections of living instances
 impress upon observers reflected
 interpretations of timely objects.
 And timely interactions granted new
 moments eternal by manned creators
 redeclaring this truth interpreted.

Thus good sculpture speaks by, to, its intent,
 this being the artists vision as it
 be, as models perceiv'd given contexts,
 times and thus the graduation of works
 to this actual art might only be
 diploma'ed by it's creator as
 only this mover, likely mov'ed, knows
 models, these, and each emerging intent.

CXX.

Deliberate intent, represented,
 by each movement, work, by each trial, speaks
 to each observer, speaks as a model,
 one day canonized in stone his own self.

As a teacher, each canon'ed lesson
 tells wholes, declares atoms, and declares their
 place within constructs, contexts emerging
 and likely allowing for these chances,
 science undiscover'ed, yet unknown.

This chance where var'ables repeat given
 sim'lar circumstance. Allowing for this
 discovery, science, then allowing
 continuance on incons'quential paths.

Teachers allowing by each movement. Work.

REFERENCE XIII

Associate

CXXI.

appreciation

Compar'tive associations, 'tween sculpted,
 intended, created by this model,
 declare truths, accur'cies of creators,
 as much declaring truths, this model'ed.

Compar'tive associations declare
 larger spellings of time whereby values
 draw artistic representations of
 this trivial'ed model. This token.

And each brushed stroke, each chisel, speaks as much
 of brushers, chis'lers, as be told of mod'ls.

And by tellings of visioned producers,
 products, reflective links, union, conjoin,
 distant interp'tations, exper'ences
 of 'nother, with mine own exper'ence. Known.

CXXII.

Recognition, overt intents, teachings,
 transferable as moments, perhaps not
 as deep as genuine experience,
 except by the experience, itself,
 ability to convey this known true
 by attempt, but certainly attempts steer.

Attempts direct, emerging learners in
 directions allowing development,
 person'lized reason crossed with this timeless.

Person'lized reason crossed with this social.

Crossed with this union'ed across cultures,

cross individuals, union'ed with souls
 independent by reason. Recognition,
 others' intent with directions I face, steer.

CXXIII.

Elements, sendings by sculptors, teachers,
 resemble social tellings of any.
 Lore. Action. Architecture. Theory.
 These tellings, union'd with my very own
 experience, laughter with this known funny,
 tears with this known heartache, these establish
 my own recognition. These establish
 this desired, valued that I seek, avoid.
 And social knowledge, consider'ed from
 another's sculpted injection, lesson,
 intentional, and not, steers personal
 reflections of, through, this experienc'd,
 drawing out this socially desir'ed.
 Thus known by past, socially rec'lected.

CXXIV.

And steeped within social absence, lessons
 of currence be independently rec'nized
 as social truth, social law. Not until
 one unions with others might he rec'nize
 flawed ways, paths. Not until recognition.
 Too, this socially accurate, trappings,
 ever reinforced by unions, joints,
 reinvigorating sculptures, teachings
 unbeknownst by others, once believ'ed
 but now known as truth, for the moment known
 as truth, social science. Knowledge trappings.
 Foundation'ly lying beneath future
 trappings, social knowledge, as well, grounding,
 founding, lessons within social absence.

CXXV.

formalities

Formalities developing within
 processees observ'd, partic'pated in.
 Formalities entrusting I to a
 grander transcendence, this community.
 Respecting methodical truth of this
 system, truth, of, by, this social engine.
 This I gather by teachings, outpourings,
 themselves acquired by reasoned exper'ence.
 Sculptors share. And tellings by those sculptors
 aware, holding rel'vant lessons to, from,
 constituents, be told. Retold again.
 Reducing social structures to constance,
 automaton, and allowing room for
 the consid'ration of greater lessons.

CXXVI.

Entrustees, believ'd knowns within sancted
 ind'pendence, these, aligned with beliefs by
 greater communities, social systems,
 groundings be, this recogniz'd by many,
 outlets of collective development.
 Truth never proven, merely entrusted,
 recogniz'd by many, social, and as
 functional a science as was ever
 physics, medicine, astron'my, language.
 And perhaps language is all it ever
 be, this social science. Assoc'ation.
 And rules by which games be played, languages,
 allow mast'ry. Allow progress. Union.
 Questions of rule be questions of language.

CXXVII.

reckoning

Personal associations, learnings,
 discoveries acquired within bounds of

social acceptability allow
 for the ease in the transfer of meaning,
 if this be desir'd, transferabil'ty.
 Socially concern'ed sculptures, teachings,
 might easily be understood, reckoned,
 even by masses beyond this village,
 though these teachings drawing from deep within
 independent souls expand the grounds by
 which society might tread. Develop.
 Teachings, to simpletons bound by rel'tive
 assoc'ations, push further fragmented
 ind'pendence content on self absorption.

CXXVIII.

Fragmented assoc'ations animoze
 relations, thus animozing pers'nal
 devel'pment, this absorption of being.
 And social segments, as ever might be,
 un'ware of lessons by other segments,
 might yet perceive that the same organism
 is us all. And largest of segments might
 recognize that each experimental,
 developing area, each segment,
 seeking independent truths, and seeking
 grander schemes undiscover'ed, must weigh,
 balance out the whole, to learn this anew.
 Discover'd by personal sensation,
 and assoc'ated with preunderstood.

CXXIX.

Teachings meant for others translate, trample,
 the growth of oneself. Each sculpting, display,
 each modeling, trains, retrains, redirects
 ways by which like methods again be taught.
 Thus learning wrought by teaching, instruction.
 Learning val'dated, denied, by lessons.
 And by actual attempt, departed,

transcended from the'ry, this known granted
 trial and refuted, or reinforced.
 And teachings of this believ'd, intended
 to sway public opin'on, these teachings
 refuted, they fall silently away
 making room for this validated by
 circumstance and place. Experience. Here.

CXXX.

Associations union'ed by this
 believ'ed and reinforc'ed by time,
 serve future findings as a base, science.
 Associations depended upon
 and reduced to automaton found new
 associations to be tried and firmed.
 As simple as atoms, systems, engines,
 associations are one as any
 other whole, each dependent upon parts
 to complete grander functions. Complements.
 Several parts, union'd and recognized
 as a single, whole, a single unit,
 association, progressively drives
 intuition. Union'd reasons progress.

REFERENCE XIV

Teach

CXXXI.

Associations develop'd within,
 'neath, isolated social environs,
 whereby learners unlearn'ed might prosper
 by new doors of perception, vantage point,
 assumes respons'bility of sculptors,
 teachers, to relay accuracies of
 places, times, in which knowledge was spawn'ed.

Context. Relations of axes: time, place.

Relationships, themselves observ'ed by
 all sense and placed into sense, reason'ed.

Reason'd, compared to like past circumstance.

This, commingled with ability of
 observers to translate such, then test such
 across similar contexts. And share such.

CXXXII.

Communication, by arts, by science,
 by ev'ry reason sharing this sacred
 known's properties of union, these two spheres,
 and sharing properties halving these ones,
 to create new potence perhaps grander,
 perhaps, than constance. And ability
 to commun'cate properties discover'd,
 introducing solutions to these ails,
 introducing new applications to
 this tired, a skill as any medic'nal
 needling, learn'd by exper'ence as any.

And teachings without students might only

confirm this believ'd within one's own self.
 Uncontested, thus certainly untold.

CXXXIII.

Valid lessons untaught, uncontested.
 And lessons socially uncontested
 by fellows with sim'lar exper'ences
 might never have been valid. Nonlessons.
 Untaught, thus uncontested, socially
 speaking, though truths, know'bles potentially
 validated for self-determin'ed
 functions by repetition, by science,
 valid by personal experience.
 New functions of lim'ted truths, autom'tons,
 this functional though unexplored knowledge
 and known by others in diff'rent senses
 Functional, though without consid'ration,
 social, of new, 'spansive functions, lim'ted.

CXXXIV.

Exponented knowns by other learners
 distinct, blossoms, grooms, potence of this place.
 Introducing ones, others, including
 ponderous I, to methods and symbols,
 associationships, relationships,
 prev'ously unsensed, prev'ously nonsensed.
 Witnessed but misunderstood, allowing
 questions, curios'ties, yet unanswered
 perhaps discovered, discoverable,
 by other venturers, with abil'ties
 of teaching, shaping, social environs.
 And shapes outlined by venturers, teachers,
 sculptors, of this collectively valued,
 thus outlining this social. Polity.

CXXXV.

polity

Organisms collective grant students, I,
 accelerated experiences
 and disallow natural times, places,
 no less natural than nature itself.

Polities demanding recognizance
 of particular directions, events,
 sensations, disallows the substance of
 free associations, relations, thus
 limiting independent discoveries.

By like tokens, errors, wasted moments,
 if there be such moments, might be 'voided
 by skilled teachings, opening social know'bles.

Not without value, an experience,
 polities, self, determine this recognized.

CXXXVI.

Polities determine this I choose to
 share, teach, of this valued, perceived known.

And polities suck this interesting
 of my experiments from this knowledge
 base to accelerate its own learning.

A beast this polity, too a litmus,
 value, relative to other values,
 relative to other experiences.

And methods accelerate correspondence,
 reason. Social paths, methods, speed, hinder.

As valued as physical knowledge this
 social truth, method. Scientific as
 rules of order, developing this science,
 as art, this science, order, developing.

CXXXVII.

Within this self, lessons grow, shed, weighted
 ponderings and as lessons, associations
 develop by each new experience,
 so too social associations tell,

refute, validate new functions, this learn'd.
 This understood translated relative
 to audience exper'ence, relative
 to an audience clarifying their
 own exper'ence to allow new lessons.
 Perhaps 'lowing. As not all is rel'tive
 to all else. Not all is correl'tive.
 But some is, and might be translated to
 learners experience, some translated
 to common ground. Some left for new trial.

CXXXVIII.

Lessons with potence, translation, might be
 receiv'd by others from sources knowing.
 And beyond knowing, sources might reveal,
 acknowledge, social curiosities,
 social inquiries, and flood, irrigate,
 dispel, dry lands. Sources might irrigate.
 Given tried, scientific, autom'ton
 of one's own experience, valu'ed,
 I might attempt to dispel, accur'cies.
 Trepid I might attempt to propagate
 this I've discover'd, though not wholly know.
 And by such attempts, tales, discover new
 plantations prev'ously irr'gated by
 'nother source, 'lowing my own fields water.

CXXXIX.

Orchards

Orchards 'bundant with fruit from natural
 and politied irrigations offer
 juicy morsels to visitors. Laymen.
 These initiated by natural
 seeds and develop'd by nurtural springs,
 By winds foreign, by fertile domestic
 soil, orchards adapt to offer fruits to
 visitors. Tasty apples. Bitter lemons.

And orchards grow to request, reply to,
 new irrigation, new minerals from
 unlikely sources by the size, tast'ness
 of fruits. Withered grapes. Infested chestnuts.
 Likewise, teachers by rich soils bear sweet pears.
 'Dapting, reas'ning, to this stately orchard.

CXL.

The art of science. The science of art.
 Reason dispelling the unreason'ble,
 including art unable, unwilling,
 to associate, including science
 unable, unwilling, to order, to
 nom'nate. Reason dispells inad'quacies.
 Calling upon scientists to teach, sculpt.
 Calling upon artists to observe, sense.
 Reason be common ground. Complement'ry.
 Founding, seeding, irrigating orchards
 whereby smells, sights, tastes, spell, direct, intents
 thus declaring this I do, have done. Be.
 Complement'ry, arts, sciences. Reason,
 the art of science. The science of art.

two

JUSTICE

INTRODUCTION

iv.

That men know truth independent of others,
unquestionable: sensations, preference.
And that men place such truth, that they declare,
label, opine, that they take such action
free of others -a notion for scholars,
or either a question to entertain
in one's own sequesterment, in one's own,
if such a distilled place exists in one's.
And that men speak in relevance to prior
experience indicates process. A
cycle, whereby knowledge breeds discourse.
Though, that he speaks at all indicates he knows,
or either he will be known, through others.
And this, evidence he too knows others.

v.

That men know truth through deliberation,
including governance, fair marketing,
including parentship, recreation,
including cooperation -probable.
And that men react and develop by
these socialisms: that a bushel will fetch
a pfennig will fetch two loaves and a fish,
that a thief will conquer his own spirit,
that knowing laws aimed at graduating
civil liberties might empower friends
and foes alike -this also probable.
Though, that such reactions, developments,
that they be, a testament of union,
whence each joined consent generates new truth.

vi.

Transcendent, that unions grant wholes greater.

And in difference, each to his others,

in rec'nition of each's lot, by each,

ascends law social, governance, consent.

This, that each should hold strength -yet stand with schools,

old schools, new schools; that each should contain strength

-yet stand with major'ties, with minor'ties.

This, in defense. That new truths should emerge,

by each contribution, by each decline.

Mutual constitutions for future

collaborations: commerce, sport, language.

Each instant earth'd within justice, and earth'd,

by exper'ence, of sensation, of each,

and of union'd pref'rence ever steering.

REFERENCE I

Union

I.

All before this day, childhood. Exper'ence.

That another may know as I, perhaps,

 given like history, like presence, place.

Though unlikely as interpretations.

Two may enter one place and each become

 famil'ar with it uniquely. Knowledge

 parted by individuality.

That they may strike social balance, union,

 that they may come to agree upon the

 assets of the place, a matter of tools,

 -language, observation, application.

And that which remains common, mutual

 trust, grounds law and understanding, it grounds

 activity and shared experience.

II.

representation

Social law, from social channels and by

 witness, by understanding another,

 requires that one speak of their own known.

Whereby experience plays as the source

 of each personal representation,

 requires accuracy of remembrance,

 and that such a telling may affect one

 other, that it may change or reinforce

 behavior, or that a message may change

 the course of my own action, a matter

 of the worth, the message. Utility.

Then affective discourse, message exchange,
perhaps a matter, trial, that the best
message be found, socialized into law.

III.

For commerce, for education. Justice.
Deliberation strikes balance within
positions; it aims to find mutual
truth in two unique sets, experience.
That coop'ration might serve profit to
both positions? A matter, the subject.
Though, suggests those with stronger voices might
overtake those with weaker ones, despite
the integrity of messages. Truth.
Whereby government is borne, nom'nating
positions of service: judge, lawmaker.
For equal protection. For fair discourse,
representation. That I may expect
this I know, mine exper'ence, to be told.

IV.

Ultimately, that projects greater than
one man might be accomplished. A bridge. An
engine. A monument. A stadium.
That the ambitious ideas of a few
not tax those without interest, that they
be heard, that they receive consolation,
that their resources not be directed
without consent, that they be afforded
the voice to express their own interest.
For what can become with coop'ration.
And that continued deliberation
balance known, the social mass, now and now.
That new mutual views continue with
every new wave of science, of art.

V.

Continuing, the volley of social
 interest. Collab'ration for grander
 goals beyond the scope, a single person.
 Wherefrom arrives codes, social conduct, law.
 That during coop' rative instances,
 formal channels emerge, for reasons of
 effiience, or by mere strength, character,
 one member. So too, that leaders retain
 order, that those with original thoughts
 be afforded the format to display
 their goals in the interest of many,
 or that those with natural power may
 rule others without collective purpose.
 Two veins leadership: natural, assumed.

VI.

Nature creates those with physical strength,
 and creates those with strength of character.
 Force, person, -whereby no innovation
 is necessary to take the mantle
 of power. Mere presence is enough to
 create standard and order. Natural.
 That a man strong in character succeed
 one weaker, probable. Brute power, those
 with the power of character to draw
 the attention of the mass against an
 enemy, or those with the power to
 gather the people for order, or for
 demonstration, -their statements come to be
 married with the position of the state.

VII.

Protection, aims at equal among those
 with consent. And unified are those with
 the position of the state. Commonwealth.
 Natural leadership may fold unto

reason, though, and one with grand inventions,
 one with well-ordered thoughts, may assume the
 position of highest order simply
 by speaking the truth. Deliberation.

That they be heard as intended, and that
 ideas be represented for their
 own merit, then the assumption of the
 mantle, the first position, is then in
 ref'ence to this accomplished, this project.
 Idea. Order. System. Structure. Plan.

VIII.

And the maintenance of power in the
 revolving interest of those present,
 those members of the public, reliant
 upon the goals, the union, the goals of
 leadership, the mantle, -and also the
 ability, the mantle, to persuade.

And the revolving public interest
 then, determin'ed by those amid the
 mantle. And unions made by ideas,
 one administration, erode by the
 will and persuasion, the new. Gen'ration.

Paving alliances for new structures,
 new plans for the maintenance, commun'ty.
 For new. Arresting prior interest.

IX.

The position of the state, flexible
 as is the newest administration,
 relies upon spies. Awareness outside.

Spies as ears among the newest, among
 the strongest unions, that their manner, their
 custom, be entertained for inclusion.

For placement as a model union 'mong
 unions, or for their open rejection.

As the position of the state, as with

those among the mantle, retain public
 esteem by their position for and 'gainst.
 For and against the power lots by each
 address, each position, by the words, the
 spy. Reli'ble as the future remains.

X.

spy

Spy, for better manners, customs, outside
 this grandest union. Keywords and phrases.

Overt. Or covert. That learning occur
 outside of our own known and that it be
 assimilated, -or rejected as
 irrelevant. That we understand and
 address, or disregard, in reference
 to the goals of this union. Or perhaps
 adjust goals, this union, in reference
 to the new. The newest. That we remain.

And spy as a student, to discover
 and address with intelligence. Reports.

And spy as a gatekeeper, a watchman,
 for the allowance of those yet within.

REFERENCE II

Teach

XI.

Representation of this known expects
 one respond by insight and certainty.
 Insight by this believ'ed and assumed
 by evidence. Certainty by this learn'd.
 And by representation of knowledge,
 one may come to challenge this understood,
 they may find fault within, and revise their
 representation, -that the consistence
 of all believ'd not interfere with each.
 Leaving standards, bases; fundamental
 cores and universals which explain the
 activity of matter and systems.
 Including physical constructs, known. Law.
 Including social systems, governance.

XII.

That common knowledge emerge by sev'ral
 individuals by way of exchange
 of this understood, -representation.
 And the several rely upon their
 unity, their collaboration, as
 a source, -a spring by which the lesser known,
 and the experimental, grow within.
 As a classroom operates by way of
 discourse, by way of turns, and by way of
 reliance upon the matter of truth,
 this reli'ble, -so too with government.
 Each expect the enfranchised speak to their

own experience, -that others present
empathize or reject. That truth adjust.

XIII.

But this reliable, truth, -flexible
as the latest exper'ence, -the latest
memory. And change, by the most recent
concept, current truth, inevitable
as the new. Though social transformation,
common knowledge, is more closely aligned
with those more thoroughly represented,
those among the mantle, -as they control
the nature of the discourse. Who. What. When.
Who shall be represented, -the union.
What subject shall be received, -discipline.
What manner is appropriate, -process.
When representation is merited.
Social change, then, common as allowance.

XIV.

Challenges, to be heard, represented,
require footholds of reason. Their own truth,
bound by experience, confronting a
master way of order; so too, require
means for expression. Language, image. Art.
The mutual manner, process: for the
expression of order, -that reason be
understood; accepted or rejected,
supported or refuted, -by ev'dence.
Whether new orders challenge the standard,
a matter of integrity of the
reason. That messages strong in logic
prevail, so too that logic encompass
use. That logic not outstretch util'ty.

XV.

process

Manner, process, for the expansion, for
 the expression, of reason determines
 acts, the involv'd. Expression, certainty,
 by way of voice, by way of symbol, by
 way of gesture, -and dependent upon
 another for the reception, reason.

For reason sent into social vacance,
 an arena with no one else, cannot
 become mutual. So too, a message
 sent by a process no one understands
 remains outside of reason, it remains
 isolated and singular. Reason,
 then, expects truth, too, expects expression
 and reception. Two. Sender, receiver.

XVI.

Process, the manner by which common ground
 is discovered, including language, and
 including expression, -as reli'ble
 as reception. That messages land as
 intended, that they transfer without err;
 and best process, the one which exchanges
 truth for truth, message for message, also
 evolves to effieience, to purity.

Whether production, whether aesthetics,
 whether dialogue, process evolves to
 effieience, to purity. That exchange
 relay as intended. That truth within
 substance require a truth within process.

Two truths: this of substance, this of process.

XVII.

Truth in process, measur'ed in degrees.

That I hear, and that I bear witness as
 intended, a matter, conditioning.

That my prior experience allow

for the message as intended; that I
 have knowledge of context, -time, place; that I
 am aware of the properties of this
 substance, -determines the degree to which
 a message enters my imag'nation:
 its utility. Assimilation.

And that if I receive a message as
 intended I might respond in kind, or
 act in reference: support, rejection.
 All given common process, expression.

XVIII.

Expression. Representation. Response.

Policy: footholds, reason, this agreed
 upon, and this that grounds advancement by
 which new orders arise. Policy. Law.

Process allows for the discussion of
 aspects of exper'ence, allows for art,
 and for response; it allows for change while
 protecting the mantle. That forms remain
 amid the mantle, amid debate, that
 security remain; that forms remain
 amid the absence of substance. Order.

That process lie in state until it is
 summoned by equals. Deliberation.

XIX.

Transfer of this understood, process; And
 teaching, a matter of process, whereby
 this understood is sequester'ed and
 order'ed; and governed experience
 is limited by believ'd readiness,
 the student, and process is monitored.

Exchange: process. And the most efficient,
 the most effective exchange expects the
 understood be open to witness, that
 it be openly receiv'd, that it be

openly challenged with reference to
prior experience; early knowledge.
And that new experience emerge with
reference to old, that they reinforce.

XX.

Advancement in teaching is advancement
within process, -efficiency of exchange.
With reference to the old, the base, and
with reference to circumstance, context.

Truth emerges, it establishes what
of this place is affective. And within
every lapse of time and presence, a
new, more inclusive standard evolves: truth,
an explanation for why subjects do
what they do. So too, truth within process,
-that a grander truth exist, a grander
explanation, efficiency in process.

Truth within process. And this we agree
upon: social. This: constitutional.

REFERENCE III

Code

XXI.

code

Common as bands, societies, worldviews,
 and common as friendship. Truth of process
 whereby exchange is validated and
 whereby consequence is now exchange'd:
 affirmation, rejection; all within.

Code is a readiness of the whole to
 adapt, or not, in concert, unison.

And rejection of substance aligned with
 the band is rejection of the band's own.

Yet perhaps such a rejection may serve
 as a model for a new group flag, an
 adaptation of code, new grounds, leaving
 the rejector as premise: a promise.

And with new grounds, soci'ty emerges.

XXII.

And friendship, the smallest soci'ty: -two,
 bends at the unique experiences
 of its elements; that code adapts by
 experiential representation;
 that pers'nal representation define
 code emerging. And friendship shifting with
 the latest presence, or terminating
 for the time, translates codes and records to
 greater societies, open nations.

And codes with the greatest utility,
 efficiency, find ways to social order,

to be adopted as new truth frameworks,
 or to be suspended by other clubs
 of authority with inside motives.

XXIII.

Authority is assumed and it is
 granted: -assumed by those with greatest means,
 and granted to those with the greatest ways.
 And the mantle of authority is
 as stable, as timeless, as it is just.
 The professor with mere compliance in
 mind will leave no legacy, yet one with
 tricks to teach justifies the profession,
 -and justifies rational inquiry.
 Authority is bound by those who are
 compelled to authorize it: subjects, or
 those who reject it, and therefore, by such
 submission, or denial, to the greats,
 one can recognize their own author'ty.

XXIV.

And justness is determined by the truth,
 the fact, of a context with respect to
 audience: justness by social rel'vance.
 Acts are not just to an audience if
 the audience has no like exper'ence.
 Just deeds reported in history have
 social rel'vance, and those with benefit
 only to the actor are overlooked.
 In this way history is social, and
 actors with significant acts only
 with benefit to themselves are said to
 have had 'experiences' which remain
 unrecorded. Justness has a social
 benefit, and from it springs the good will.

XXV.

One can be just to themselves, though. This is
the foundation of justness to others.

If one assumes there to be at least two
parts to the self, these need be in concert
for the benefit of the entire self.

Reason allows the favor of one of
the parts, reason gathered by personal
history, -experience. And action
by this reason, this outward favor, grounds
social intercourse, it is the ground: code.

And the reason returning to the self
following acts rechecks itself until
the self can act anew as a whole once
more from its original solid self.

XXVI.

And the struggles for authority are
the struggles for representation of
the highest code. For codes with the common
interest in sight are the most just and
those with benefit to the sol'tary
few may be overridden if they stand
in the paths, the collective interest.

Yet if the minor codes can respect the
greater interest, they may propel their
minor groups to benefit, and in turn,
the collective interest will adopt
such codes as valid, -leaving pioneers
as leaders, skeptics as subordinates.

Authority by way of reason'ed.

XXVII.

authority

Reckoning a social order, army,
first of one, then two, then one hundred, by
way of reason, -exchanging this for that,

-all to the ideal! -inevitably.

A good idea, truth represented,
 defines social compacts and forces choice:
 if this be good, this must not be, too, this.

And so the exchange begins: rejection,
 adoption. And the new represented
 by the object of authority: the
 subject paints the object, and the object
 is now model, be it man, be it bronze.

Authority painted into compacts:
 unions, constitutions. From ideas.

XXVIII.

Models, those painted as authority
 representing experience: code, in
 museums and senates, order custom.

Open to lesser codes lest mantles change,
 open to new shape, new design. Models,
 objects, change shape, they gather new meaning
 with new constructs, code, emerging, lest they
 drop from the mantle. So too, the object:
 law, reinterpreted in new times to
 reflect new subjects painting, repainting.

And law, the object shifting, represents
 consequence for him not align'ed, and
 reward for its students. Law: the model,
 represents representatives. Sculpture.

XXIX.

Forms representing forms, reshaping and
 being reshaped as a canvas in
 which new paint is ever applied by all
 painters fighting for the easel. And who
 will paint? Certainly the strongest, but there
 is room at the easel for those with a
 genuine skill, there must be, or a new
 painting will emerge, -those representing

the underrepresented. -As if there
 were one easel! And aesthetics!, form, the
 object of the day!, the hour! Anything
 is anything!, -but only if I make
 it such. Anything is anything. But
 only if I allow it form to be.

XXX.

And what I allow, this I grant substance,
 authority, sounds within memory,
 -gongs truth within my experiences.

I know, I have always known. I agree.

I say yes and we can move ahead with
 history as our guide. But first: yes. Yes.

And as our emerging code allows, one
 step, another step, then another, -as
 our emerging code allows, -only as:

:A bridge. :A dam. :A ship. :A museum.

:A rocket. :A school. :A church. :A friendship.

:A dictionary. :A house. :A concert.

:A family. :A skyscraper. :A child.

A union with regard to exper'ence.

REFERENCE IV

Community

XXXI.

What is shared expels minor interests
 or at least denies their authority
 as given substance. What is shared is the
 ground of congress, -and the lesser el'ments
 of personal experience need be
 qualified for inclusion: champion'd.

The beveled edge of congress allows the
 substance of ind'vidual interest,
 but only in a form approved by the
 gen'rals, that it not conflict, that it serve.

And utility for common int'rest
 determined by the swaying lines of truth
 determined by the swaying lines of code,
 yet granted voice by generals. Yea. Nay.

XXXII.

form

And form, the shape of the introduction
 of personal exper'ence to congress,
 the argument, appeals to personal
 exper'ence of members, but must ben'fit
 the social cause of their constituents.

Interests need be met, and gravity
 of such interests are assessed via
 the form, presentation. Introduction.

Declaration. Appeal. And such form is
 itself, approved by congress, to allow
 access, the most socially substantive,

and the rest to remain unqualified
and relegated to the domain of
the pers'nal, -this asocial by degree.

XXXIII.

And form, this form'l granted by the body,
allows the hearing of social substance.
And hearings allow readiness to grant
resources, activ'ty: A school. Social
reform. Civic center. A museum.
And ends in common interest, reflect
the will of the community. Objects
reflect subjects, as social ends reflect
the will of the community: icons,
-as congress itself resembles the form
able to allow the production of
other social ends. By way of access
to ideas of individuals,
congress develops the public objects.

XXXIV.

congress

Congress, as commonly reflected, is
a social institution: a house as
a church, where its worship takes the form of
legislation. Though congress can be 'tween
a man and a woman, two children, or
bus'ness partners. Congress, as its simplest,
is a union of form; an agreement
by which matters in the public int'rest
(public meaning those issues relevant
to the congress) are presented and are
represented in form by which parties
can gather meaning: where experience
and codes can be transferred with efficiency.

Congress is a social institution.

XXXV.

And congress by way of the mutual
is a community object, artform.

Commun'ty representing the subject
of the social: experiences, codes.

And as art, community takes the form
of its congresses, takes the form of its
congress, and allows access to the new
unfolding. Thus the object changes shape
as the subject changes shape. And congress
acquires new meaning, new language, in new
circumstance. And, too, the object of law,
consequence and reward, does adapt as
congress adapts, -as the subject of the
social adapts, congress adapts. Too, law.

XXXVI.

And congress by way of an allowance
of access, is a science. A method
of access determines what is heard: the
floor, the substance of deliberation.

As an object, is an art if I read
of it: with form representing subject,
-the substance of deliberation, though
the substance, the subject, delib'ration
itself: science if unrepresented,
whereby method, whereby rules, allow the
access, allow the flow of discourse to
consensus: activity or refrain.

And the substance of deliberation
is monitored by the process: method.

XXXVII.

method

Method, by way of anthropology,
an art, it is the object: social ends.

Though the method contained within, granting
 access, social change, activity, is
 science. And as a word, as an art, a
 method may be viewed, assess'ed, for its
 utility: can it grant access as
 intended?, can it do as propos'ed?

And if the science, this method, can be
 assessed as to the achievement of its
 intended ends, if can be regarded
 in terms of quality and quantity,
 then the artist might say this science is
 adequate, or either, it is flaw'ed.

XXXVIII.

And change in method, a change in subject,
 and old objects take new form. The art of
 congress, the object, assumes the new and
 exposes itself as such: rev'lution.

That artists assess adequacy for
 eventual newer change. And method,
 now from the old, retains its orig'nal
 purpose, yet discards those aspects, -those of
 inefficiency, -those without concert, or
 those protecting the few, -leaving the path,
 deliberation, for the purpose of
 achievement, inclusion. For ends: structures,
 entertainment, and for ends: improving
 the path, deliberation. Art for ends.

XXXIX.

Art marks form as an instant, a photo.

That subjects, including congress, assume
 new form, that socials be given meaning
 in reference to purpose. And latest
 change in the social, including method,
 might be again marked in time, with ref'rence
 to the new form: new photo. And again.

Again. With checks in tuck, method assumes the ideal, in time assumes reason by way of learning. Clear purpose discloses ends and inconsistency is revealed by checks, the photos, art. Laying ground, social change, or either laying a ground, social reinforcement. Method assumes ideal.

XL.

Communit'y by inclusion, exclusion:

inclusion by way of adaptation,
-acquisition and allowance, the new
method, exclusion by way, rejection,
the new, leaving the burden of change to
the superficial, those outside: externs.

Thus defining community: this in,

this out: by geography, by age, by
religion, by gender, by else, -each with
congress, -each with method. And art by each
congress, each community, its members,
shaping deliberation within for
progress, -that methods reflect exper'ence,
codes, of users. That methods do reflect.

REFERENCE V

Consent

XLI.

Given like language within congress, by
 art, all from exper'ence, code, one gathers
 meaning, interprets fellows, assumes like
 interest. And that the union, two, meet
 for mutual interest, a matter,
 discernment. First dialogue, display, -art
 and intentions back and forth and back 'gain.

And with mutual aims confirmed: consent.

Agreement on the substance, circumstance,
 and agreement on the substance of the
 ideal, the outcome. And agreement, terms
 of method, -that effiencie be re'lized
 given mutual consent: a union.

All given like language within congress.

XLII.

surrender

Without mutual language, consent falls
 to a surrender. And objects, outcomes,
 resemble the will, the one, for best, worse.

And the path, consent, turns to a path of
 reparations that equality be
 saved in the int'rest, congress, lest congress
 exclude. But is equality in the
 int'rest of congress? Perhaps equity.

Perhaps. Though mutual benefit may
 not be in the interest of congress.

A matter for those within. And the will

of the extern, with consent unreceived,
 now a puppet to congress excluding.
 And the will of the extern, a puppet.

XLIII.

And with mutual language, aims: consent.
 Though consent perhaps not a matter for
 all externs: children, the elderly, the
 infirmed, the disabled. And an extern
 may desire to be within the blanket,
 congress and consent, although reason may
 disallow such. For protection of the
 extern, or either protection of the
 congress itself. That the allowance of
 consent, or its refusal, inhibit
 the will of the majority. That the
 allowance, the will, the extern, qual'fy
 the aims, the majority, weakening
 its position. Consent, then, for interns.

XLIV.

And truth in time, by way of the extern,
 balances itself among the congress,
 the majority, as any truth does.
 Truth, by way experience, code, first finds
 shelter among the extern, minor, that
 it fester and amount to gen'ral truth,
 that its eventual inclusion be
 a matter of reason. And consent, then,
 a matter of reason, that benefit
 extend to the major, that benefit
 extend by way of virtue, truth. And in
 such benefit, the will, the minor, the
 extern, reveals its author'ty, reveals
 'self. And the extern, in, now primary.

XLV.

Thus congress shifts and shapes by way of the
 mutual, by way, extern, the lesser.
 And the aims, congress, as fluid as the
 realization, truth. Thus surrender,
 a matter for the majority as
 the extern may expect to be outside
 the domain, consent. But surrender, the
 compliance, congress, in the face of truth,
 not assured as denial, the will of
 the minor by the major, a matter
 of position, -the retention, power.
 The retention of one's will to qual'fy
 debate, to serve as keeper of gates, and
 continue with truth in brackets, or not.

XLVI.

fusion

Retention, the domain of power, the
 will of the collective, is allowance
 and disallowance the floor, rejection
 and injection of the reigns of truth as
 congress does enable its reception.
 All cannot occur in instants and aims,
 congress, need consider context, time, place.
 And congress need consider truth-tellers,
 champions, as they represent adjunct
 goals in addition that congress cannot
 endorse. Representation a matter
 for interns, adoption, and champions
 need mind the existing domain, congress.
 Representation by way, adoption.

XLVII.

Representation, the will, the extern,
 -and truth in new hands with consent in mind.
 Favor the position, the extern, not

favor to the extern, except by way,
 benefits of the truth. And lobbies turn
 to floors, and lobbyists, represent'tives,
 with willing constituents with demands,
 -now lobbyists themselves. The domain shifts.

Representation a matter for the
 champion himself, with interns, -and with
 a congress of his own. Truth be told by
 the finder, lest it erode. And congress
 again representative in time for
 the next truth, next champion. And the next.

XLVIII.

Shift in substance, by each new champion,
 transfers the mantle. And with each transfer,
 reconfiguration, congress, whereby
 new elements stand in favor, the rest.

And those with memories, prior congress,
 will bring them into the fold, that new codes
 fuse with the old. That the new embrace the
 old as foundation, lest the ground beneath
 the newest tremble with holes: forgotten
 reason. And even suspicious reason
 remembered as pitfalls, the avoid'ble.

Thus even reason gray with suspicion
 reason'ble as the past, reason'ble as
 history, from memories, champions.

II.

Congresses, then, several, and largest,
 the most inclusive congress, bends with the
 fused consent, minors. And truth is justice,
 that experience, codes, transfer by way
 of champions, transcendent of minor
 groups, or in defense thereof. And truth is
 justice, but only by paths reason, and
 by the fusion of consent, the minors,

that new roll in as clouds of awareness,
enlightenment. That new roll in like clouds.
And congresses, several, separate,
by way of truth, of fusion, form the one.
Truth is justice and by way, exper'ence,
truth is reveal'ed, justice, reveal'ed.

L.

And if justice by truth by exper'ence,
then justice first personal. And only
by union, two, can it become social,
granted consent. Then justice first quiet,
isolated, this I know by way of
practice within my mind, and then justice
is und'stood, reinforced, as it becomes
shared, by code. And what is important, this
reinforced, by consent and disregard,
finds its way to congress, finds its way to
social confirmation. That members, that
congress, adopt such forms, justice, as of
their own exper'ence, or not, in union.
Justice first by exper'ence, then social.

REFERENCE VI

Commerce

LI.

economy

Paths, justice, inventoried by exchange,
 the valu'ble. That the makers of silk,
 denim, profit, that carpenters profit,
 as just as the exchange, social habit.
 And commerce, worth exchang'ed for worth, a
 matter, the market. If the market be
 liberal, worth is exchang'ed for worth.
 If the market favor the producer,
 then value in their favor, though opens
 the gate for other producers, open
 competition, and worth balances by
 open commercialism. Market justice,
 then, driv'n by consumers in the ideal.
 And capital, worth, to favor the just.

LII.

If exchange, worth for worth, a matter for
 the consumer, then the consumer is
 naturally just. This I wish for, this
 accessible, I will acquire by the
 least, leaving the burden, presentation
 of truth, to the producer, as this I
 trust, and this affordable, as just as
 I say. A vote, then, by tokens, that the
 just be revealed, that the just stand in worth
 in the language of commerce, the common.
 Congress, the consumer. The producer,

the extern, with perceived truth in tow, a
 deference to congress. And justness, now
 a matter for congress, a vote in sense.

LIII.

Power of persuasion, by producers,
 misrepresentation, as transparent
 as any lie. Shadows are revealed as
 shadows in time, and the legitimate
 pass the crucible of test. Quality
 is as quality does, and again, worth
 for worth steadies the market. Approvals,
 congress, first a matter, demand, then the
 finer points, quality, the product, 'low
 endurance. And congress, the consumer,
 supplies the litmus, supplies the questions,
 -and the demand of production steadied
 by congress, this for that: I will it so.

Misrepresentation as any lie.

LIV.

Though, protection, the new and legit' mate,
 from the oppressive voice, the monop'ly,
 a matter, the law, -by exper'ence, code.
 That interests, the consumer, congress,
 are protected, that the retention of
 the just remain among the many, a
 matter of practice. That the retention
 of the just, informed choice, the consumer,
 stand as long as congress collaborate.
 And that the access to value, to the
 acquisition of worth for worth, stand as
 ev'ry ideal, the community, that
 worth within the domain, the consumer.
 'Lest consumers, congress, defer their will.

LV.

And the laborer who owns his own wealth,
 selling time, worth for worth, as a product,
 and the union, labor, a congress as
 any, stand in their defense, and allow
 the liberal sale of this commod'ty,
 labor, as any product, -lest labor
 turn to slavery, -lest this worth fall to
 the producer. Only as a union
 of int'rests can labor defend itself,
 as singles are replaced as broken cogs.

Let congress reject the undersale of
 its own machinery, for in proper
 compensation, the producer allows
 labor the capital to purchase goods.

LVI.

compensation

Wealth turned among intellectu'ls as chits.

Value for merit, for ideas bound

to the social will, congress. And wealth, the
 product of intellectu'l property,
 qualified by its worth relative to
 its utility: as art, as science,
 -be given as a vote to sustain the
 social will. Social confirmation, by
 way of purchase, drives capital, and drives
 the intellect to mark this known, to wrap
 it in fabric, and qual'fy it with cost.

That wealth return with a good idea,
 that esteem return with the intellect
 as a reward. Value to the maker.

LVII.

Too, value to the machin'ry, congress.

This for that. And by way, the maker, those
 assisting in devel'pment, capital,

receive marks that sustain their lives. Union,
with respect to the acquisition, wealth,
with respect to products themselves, gen'rate
prosper'ty in their commitment to each.

That products return investment for the
makers, and that products supply a base
of wealth for their handlers. Balance in the
creation, production, distribution,
intellectu'l property that makers
reap rewards, too handlers receive returns.
That the system sustain itself in turn.

LVIII.

Congress applauds intellectu'l prop'ty
by way: financial reward: protection
from copycats. Social confirmation,
the objects that represent prosper'ty.
And by confirmation, protection; and
by protection, exclusive rights to steer
the subjects that embody the objects.
What it is, I can say with author'ty.
I can qualify and redeem, given
that congress respects my authority.
That the public understand these objects
as intended, that representation
deliver substance of their util'ty,
a matter, a valid authority.

LIX.

Representation, the subjects of wealth,
a matter, the makers, and receivers
of such representation, congress, grant
authority, witness. That a trust of
the intellect, that value is as it
says, reaffirm the relationship 'tween
congress, social confirmation, makers.
And if it be so, profit finds its way

as justice does in any circumstance,
 to the source of truth. Redeemed as chits, with
 new authority in tow, and with the
 balloon of progress, the open mind, still
 gazing at newer endeavors for the
 change of society, congress: advance.

LX.

Profit, worth, in several forms: finance,
 authority, time, each with its rewards.
 Though, the reward of authority sole
 accomp'nies the production, property,
 intellectu'l. By minds, innovaters,
 arrives questions: how?, why?, and grants the floor
 of judgment, educator of congress,
 authority, to the same. And progress,
 by authority, a matter left to
 innovation, the will of spirited
 ones reflected in new systems, objects,
 entertainment, and reflected in still
 newer paths of social confirmation.
 Profit, worth, administered to the just.

REFERENCE VII

Art

LXI.

Representation is a matter of
 authority. Authority assumed
 by retention of intellectual
 property. This valued I know, and if
 I know this audience, I represent
 in a manner justifying meaning:
 reason. And by what manner? The choice to
 the authority as granted by the
 will of congress. With knowledge, the subject,
 ideas evolve as to their output.
 That knowledge assume the form, caretaker,
 but, too, evolve to shapes, those receiving.
 Known exits as the form, this understood:
 reason as art: meaning granted a form.

LXII.

Art, meaning shaped as intermediate,
 the experience governing congress.
 As design is open to whimsy, too,
 experience, -not every shape has
 meaning. Often shapes assume several
 meanings, each to their own, and by this, the
 substitution of value is easy.
 This is this is this, -if I make it so.
 And declarations, authority, the
 explicit, rattle with the periph'ral.
 That this context not shape meaning of this
 constant, -a tale. That this experience

before me deliver more than whimsy,
that experience, relations abound.

LXIII.

Authority intends. And if it does
not, it is mere whimsy. And as congress
authorizes, grants floor to author'ty,
it keeps gates: this that intends, this whimsy.
And author'ty, granted explicitly
by title, or implicitly by will,
allows the passage, experience, to
congress. By way, heavy words, or by way,
material bent into shapes, meaning,
begs questions of intentions, the author,
authority. By way, dance, or by way,
education bending objects into
subjects and back again, begs questions of
representation: what is intended?

LXIV.

And as an object, what is it that I
represent?, if, object I am. I am.
This subject, experience, tells me of
me, and by this I am an author'ty
of mine own. Though matters to the congress
transcend self, and in this fascination,
congress is realized, the social, the
transform'tive, art, experience out of
one's own matters in social intercourse.
This representative, certainly, yet
this relational as important, that
bounds overlap in the interest of
social intercourse, progress and marriage,
the ideas outside of one's own. Worth.

LXV.

And one's own, experience, matters in
 social intercourse, as meaning first from
 the pers'nal. It is representation
 of specific experience, art, by
 any form: words, material, action,
 grounding code, in turn, justice. Meaning in
 capsules either to agree with, consent,
 or disagree, in either case opine.

Adapt and respond, and return the art,
 fire back in words and material, in
 a defense, or either in general
 talk. Dialogue by way, material,
 art capsules recognizing the prior
 collective, and response by this I know.

LXVI.

Justice 'tween the two experiences.

Union by way di'logue, with disregard
 to margins, and regard to the common,
 that code emerge, congress emerge by each
 new representation. And the art, the
 substance, object, explicit as roadsigns,
 deliberate, or as implicit as
 a museum with changing exhibits.

With room for hate, love and all the others,
 for all ears, eyes, inclusive, or either
 meant for one other, exclusive. And worth,
 the market, barter for the message, and
 justice retained, detained, by the congress
 by the balance of authority. Worth.

LXVII.

If I defend mine own, or another's,

I will leave room for the acquisition,
 a future as I wish, -sole in defense.

And arbitrary, the vehicle, art:

clay, metal, stage, that meaning reside, that

expression live and die within each as
 authority resides within each, that
 sole this conscious, the social element,
 art, suggest with social authority,
 meaning ringing true with common phrases,
 justice. Move ahead in isolation
 with only your exper'ence, author'ty
 of one's own, or either allow the choir,
 congress, to resound and shape as it does.

LXVIII.

interpretation

Aesthetics, the objects of exper'ence,
 -this outside, this perceived and translated
 to account for behavior, thought. The arts,
 the objects of collective exper'ence,
 code, with meaning in tow. Aesthetics ground
 art as experience grounds code, as with
 every exper'ence elevated
 to the social domain. And the subjects
 of aesthetics, interpreted by one.

And the subjects of art, first a matter,
 one, interpretation, as reception
 by exper'ence, then a matter, congress,
 at least two: artist, critic, a volley.

Aesthetics, art, an interpretation.

LXIX.

Interp'tation by way, the person'ly
 known, adapted to the social, the will
 of congress. Catalogued, referenced for
 representation in new circumstance
 similar, that art emerge as point and
 response as the aesthetics of context
 evolve. By way, sense, texture, light, taste, and
 aligned with history, experience,
 for adaptation and utility

in like circumstance. Interpretation
bound by this, sense, by this known, and shaped by
social will, congress, that interp'tations,
these understood fit into constructs, the
social domain, social history. Steer.

LXX.

Guided by the social, congress, art, that
dialogues steer and return to certain
by representation. And the certain,
just as truth, just as will. With change, reason,
to follow will. Words, art, reason, follow
the desired, this certain, representing
why, given context, given attributes,
place: deductive. Or either inductive,
from the fancy, design, leaving open
interpretation to each. Presumption.

Justification or inspiration,
deduction or induction, a meaning
assumed or either meaning left vacant
to interpretation: an allowance.

REFERENCE VIII

Representation

LXXI.

Representation defines subjects by

way of objects: words, material: art.

Art defining nature, as metaphor,

as positive fact. Grand as cosmology,

this galaxy, or finite as an act,

an experience. Words wrapped around a

planet in the name of science, progress.

Papier mache as bust of president.

That judgment, by audience, return with

every representation, -of this

I agree, -this not, -this I will expand

upon, -and this remains just curious.

That judgment return representation

with representation, -for relations.

LXXII.

And of myself. I am I. I am as

I am seen, as I sound, and this I say.

I represent my entirety, and these

parts. Six feet two inches tall, or either

catholic. But I am both, and several

subjects I contain, with the relevance

of relations determined by context.

Now I am six foot two, with basketball

in hand, now I am catholic, it is

Sunday. Now I am. Now I am. I am.

Let context define this that I am, or

either let this I be define context.

Representation, self, a matter of
reflection, or either conditioning.

LXXIII.

And if representation a matter,
conditioning, question returns: what is
it that steers this I am?, this I return
to? The essentials, sustenance, comfort,
but efficiency in the acquisition
of these too, and their pleasure by way, the
mutual, the shared. And in the highest
regard, control, -this of the means of their
acquisition, distribution. That I
eat, that I rest, that I entertain as
I see fit. Control grants conditioning,
inevitably, but exposure to
the desired with ends in sight. In turn, that
I represent the good, -this allow'ed.

LXXIV.

And if representation a matter
of knowing the best, by experience,
and returning same to social int'course,
it is inherently ideal. And as
assumed experience continues 'til
death, the ideal will adapt within new
circumstance. And this I represent will
adapt, that my relations, intentions,
this understood, find new paths to congress
by way: word, material, action, by
way: art. And the substance, the subject of
each art, represent the ideal, both the
new, and this immortal, timeless, to this
time, immortal, represented in form.

LXXV.

If one realizes their abil'ty
 to monitor, sway their conditioning
 by exposure to this preferred, and by
 deference to this dismal, one assumes
 the control of their own conditioning.
 And by monitoring this exposure,
 this conditioning, one can represent
 its principles, one can demonstrate to
 congress this affective, in turn, owning
 the role, conditioner, -ever balanced
 by this context. Representation a
 matter, first exposure, understanding
 affect, and demonstration by way, word,
 material, dance: art. By way, this known.

LXXVI.

By experience, representation
 empowered. And this preferred, this aligned
 with insight, a matter of judgment by
 which ends are realized. This for that, so
 I am told, and trial, success. As do
 I return conditioning, I return
 experience that ends be val'dated,
 multiplied. And if I can condition,
 this desirable within grasp, congress,
 so too, the art of congress, this ideal,
 dem'strates paths I assume: reciprocal.
 By this enchanted regard, mutual
 representation, congress finds its bounds.
 Change, ever changing, congress finds its bounds.

LXXVII.

exchange

Mutual representation, exchange,
 forces code, forces confirmation, the
 mutual. And eventu'l exper'ence,
 outside the social, respects this learn'ed,

that ideas represented within
 groups are tested, grounded, or either tossed
 as impotent. And return again to
 the social, congress, with confirmation,
 or either rejection in tow. That code
 evolve, first from the personal, all from
 reflection, and by representation,
 via art, shape subjects, condition. And
 exchange, mutual representation
 conditions the conditioner. Again.

LXXVIII.

Aspects of this certain, though now only
 personally known, require credible
 evidence, convincing art. That congress
 adopt such certainty, a matter, its
 readiness. Truth prevail? In the ideal,
 perhaps in the eventual, ideal.
 Though truth tested by the one, a matter,
 debate among the many. And art may
 remain as mere object without subject
 except to the one. Benign, or either
 gathering new meaning altogether,
 art, -this intended, transformative as
 my own experience, or either the
 superfluous, unintended, without means.

LXXIX.

Representation, meaningful, social,
 expects the ideal calibrated to
 utility, congress. That meaning be
 constructed with social aims, or either
 discounted as isolated. And if
 utility discerned by its regard
 to the social, representation honed
 as a blade, as if knowing the social
 begets knowing 'fective conveyance: art.

Then exper'ence of representation
itself is a practice learned, as a trade,
-as a painter expects warm regards by
one gallery, -as an author expects
only categorical approval.

LXXX.

If representation selective as
the important, the regarded, then sent
to balance by congress, messages are
twice filtered: first in representation,
second by reception. And ultimate
qualif'cation, the just, this remaining
and mutual, reflecting sender and
receiver, discards this without social
potence, -this of value to one or none.

And representation again returned
in dialogue, again filtering the
lesser, asocial, and again, again.

With the final, ideal, in form shaped as
code, social confirmation: good. To law.

REFERENCE IX

Education

LXXXI.

interrogation

The intellectu'l body of congress,
 universal knowledge, as imperfect,
 bounded, as experience, its members.
 And its representation by agents,
 ideal in nature, suggests facts. Though facts
 expose themselves to err by exposure
 to the emerging experiences
 of learners. And eventual questions,
 implicit, explicit, define the bounds,
 the limits, of the social intellect.
 That redef'nition occur inclusive
 of the new, and inclusive of the old
 not refuted. That social intellect
 reflect the greatest congress. Intellect.

LXXXII.

And questions, implicit, explicit, a
 representation themselves, middled 'tween
 this understood of social intellect,
 and this not align'ed with a learner's
 experience. That answers reflect the
 total, sum, justify inclusion, or
 disregard for aspects, social int'lect;
 that answers justify or defer to
 new directions, investigation, for
 a new understood. And the sum of the
 personal and the sum of the social

intellect understood, merge as a new
body of thought, a new well to draw from,
now favor'ed in representation.

LXXXIII.

Where education defers to science,
the interrogation of this mis'ligned,
indoctrination defers to congress
unbendable, agents of author'ty.
And congress unbended is no person,
congress unbended justifies ideal
as the objects of representation
themselves, with fixed subjects. That ends of this
representation, preconceiv'ed, that
understanding mere a matter, practice,
devotion. Indoctrination, objects
as divine, -subjects themselves; ed'cation,
subjects manifest in objects for the
time, yet divine, though subjects transitive.

LXXXIV.

Indoctrination, yet social in the
regard that all of congress agree in
kind, and practice uniform. In regard
that social intercourse a matter of
realizing most effective artist,
discerning icons, indoctrination
social. But social 'neath the envelope,
the largest icon, the largest object.
God? Perhaps. God perhaps. And discerning
icons, who could say, "this is God."? "Divine?",
perhaps divine, more divine, though God as
elusive as the concept. I can sole
imagine this divine, this moreso, as
discern'ed icons, a reflection, God.

LXXXV.

schooling

Schooling a reflection of congress. With
 this, indoctrination? Perhaps. With this,
 education? Perhaps. That learners part
 schools with respect for the school itself. Too,
 congress. With regards to congress, learners
 exit with notions of completing the
 whole, fulfillment, the ideal promise, the
 largest inclusion. Satisfaction of
 congress by way, marks, grades. That ends, students,
 resemble preconceived notions of the
 civic, the social, contributory,
 -to congress. And by this satisfaction,
 schooling a matter, indoctrination.

Indoctrination by experience.

LXXXVI.

Inherent in experience, for ends,
 greatest congress, its indoctrination,
 rests representation. If this is this,
 for whatever intended purpose, I
 am called to respond, to represent in
 kind, implicitly or explicitly.

Questions to the icons, their discern'bles.

And all education, by way schooling,
 exists as a natural product of
 proxim'ty to others, if others be.

Mutual experience, exchange of
 this regarded. Education be a
 peripheral product of schooling, too
 indoctrination, though never the same.

LXXXVII.

Then, simpler to define education
 by what it is not: indoctrination,
 schooling. If education natural

consequence, indoctrination, schooling,
then these validated, certainly, if
an education be the ends of such.

Though ends of indoctrination, schooling,
resemble established precepts, canons,
math, language, and ends of education
resemble the entire experience
acquired, including specific subjects,
including these aspects of character
developed by mutual exper'ence
outside classroom, with reference, congress.

LXXXVIII.

Thus education requires no bounded
systems, -schooling. Mere exper'ence with or
without systems cons'tutes education.

And with the notion that education,
then, be social, or not, given aspects
of exper'ence, and if this recognized
by congress, congress must choose if it wants
to govern the experience of its
constituents by placement within schools
reflecting itself, or within other
systems of exper'ence, that exper'ence
be shaped. This for benefit, the social.

This for benefit, the mutual, or
benefit, sole, the individual.

LXXXIX.

That ends, education, be realized,
by the systems of social intercourse,
schooling, or either by the allowance
of personal, a matter, congress. Let
life be and regard the curriculum
of peripheral exper'ence guide the
int'rest, the public, or either, regard
the public exper'ence as within the

domain congress. That one exist need not
 exclude the other, or either the bounds,
 the pers'nal, grayed by involuntary
 inclusion. A matter congress, but do
 major'ty refrain from imposition
 the will, minor, or either subject them.

LXL.

character

That, if ends, education of those in
 favor of systems, and ends of those in
 favor of the protection of pers'nal
 exper'ence be common, that it be the
 devel'pment of character, then diff'rence,
 mere the pathway to the acquisition,
 character. Though character, the desired
 ends of those wishing schools, and those wishing
 pers'nal exper'ence, a matter, debate.

The acquisition, the social body
 of knowledge, this justice, this duty, this
 trust, a contrast to the acquisition,
 the scientific body of knowledge,
 this physics. The bounds of each exclusive.

REFERENCE X

Curriculum

LXLI.

If sources of character are assumed,
 that the knowledge of the social acquired
 by the observation of the social
 representations, and the knowledge of
 the physical constructs acquired by the
 observation of objects directly,
 their relations, then the question remains,
 can acquisition of either knowledge
 be accelerated? And if one grants
 congress a system for institution
 of character, that exper'ence, indeed
 can be accel'rated, and all regard
 senses as foundation, knowledge, schools must
 first appeal to sense. And then the other.

LXLII.

Only given the repository
 sense, the human experience, can the
 social element, congress, interfere
 with the substance of such experience,
 by way reason. By which first understood
 only personally acquires social
 wings, that dialogue, representation,
 this anew, honed by social intercourse.

With disregard for those aspects without
 utility, to be catalogued, and
 with respect to the mutual, senses
 are tried, defended as truth, as code, with

justification, representation,
 validating this witness'ed, observed.

LXLIII.

Within education by any means,
 schooling or other, sense grounds the und'stood.

Exposure. This sight; sound; touch; by channels
 of witness, representation appeals,
 it directs, moreso than secondary
 appeals by congress, public, this verbal.

The greatest influence is this I sense.

And the management of sense exposure,
 the introduction of a specific
 experience, that congress specify
 ends intended from the beginning and
 impact first sense, followed by its placement
 among the understood, then honed to a
 social reason. Then emerges a trust.

LXLIV.

And if management of sense exper'ence
 allowed by congress, and aims be greater
 institution of code, that the names of
 phenomena reverberate common
 among members, then tasks of discerning
 ideals remain. That the ideal serve as
 pinnacle of sense; that social bounds are
 equal among participants; that the
 ideal serve as refrain for mutual
 representation. And the domain, the
 common trust, bares witness as a social
 collection where the experience of
 one echoes in the experience of
 many. Science, that it echo. Echo.

LXLV.

science

The mutual, reproducible, bound
 only by the experiences of
 members, science. That this code be known, and
 its institution be accel'rated
 among new members by the placement of
 monitored exper'ence. That outcoming
 knowledge reflect the intended, and all
 in contact assume ideal as fact, code.

That names, identifications of the
 phenomena, be common, for debate,
 its util'ty. Be the subject social,
 or be it physical, debate remains
 social, and the newly observed enters
 the domain, congress, as curriculum.

LXLVI.

Curriculum, this reproducible
 exper'ence, science as any. Either
 by repetition in isolation
 for discerning of constructs, or either
 by the institution of socially
 accepted for accel'rated learning.

That the ind'vidual first recognized
 and platforms outlined as progressive steps.

The individual, the object, that
 it represent in manners aligned with
 congress. But to know an object is to
 know its properties, and to know ev'ry
 individual is to know oneself,
 thus congress must first be empower'ed.

LXLVII.

Curriculum a representation
 itself: object, and subject: the current
 flavor, need. Thus curriculum shifts as
 congress shifts, as individuals shift,

congress shifts, too context, thus curric'lum
 transient, adaptive. And ideal in
 the regard that outcomes predetermined,
 -acquisition: character, its progress,
 advance forward. Then the application,
 curriculum, must respect context, need.

Congress, the social, need identify
 need, then the ideal with respect to need,
 all with the individual, object,
 in sight. Then placement of curriculum.

LXLVIII.

Object, curric'lum, meets object, learn'ed
 ind'vidual. Curric'lum represents
 ideal know'ble, learn'ed ind'vidual
 represents ideal state of mind, congress.

And aspects: good and justice, inherent
 in curriculum and the learned as
 they are in the ideal. And in events
 given several ideals, several
 congresses, what is justice then?, too, good?
 Impossible to say only given
 hyp'theticals, as the word, curric'lum,
 though ideal in nature, is benign, -then
 the substance of curriculum be with,
 without, value. Only the substance of.

IC.

The good, the just, as consistent, congress;
 timeless as truth. Philos'phy, poetry,
 each the concepts, as unbending as the
 ever-learner's frame of mind. And physics,
 with one truth, exact representation
 of universe. Such strands not exclusive,
 the ever-learner, the desire for the
 cataloguing the physical world, though
 each bounded by unique frames of the good.

The ever-learner prone to exercise
social inquisition to arrive at
the good, the physicist inclined to the
observation of material to
arrive at the good. Two strands, arrival.

C.

And if good a matter of subscription
to the physical, or either to the
social, then there will inevitably
be two camps on opposing planes. But the
socialist knows the physical at a
feast, and the physicist knows the social
in documentation. Thus two camps, yes,
but rather by degree, and the good, a
matter experience, recognition.

And by experience one approaches
the degree, and represents in congress:
the physical need, the social need. And
the formal, by congress, the substance of
curriculum sways. Int'grated objects.

REFERENCE XI

Integration

CI.

future

Curriculum, a matter for congress,
 recognition of value. That learners,
 upon its end, represent the ideal
 congress. And given a duration for
 the completion of curric'lum, congress,
 in its institution, recognizes
 an ideal future. That such a future
 recognize the state of physics, that it
 represent greatest congress, too local,
 a matter the foresight, congress, by the
 motive, imagination, and by the
 vehicle, int'gration. That curric'lum
 represent the entire needs, or either
 defer education to the pers'nal.

CII.

And education, by way int'grated
 schooling, depth 'mid divisions, or either
 by the hands of one's own, frame the limits,
 the future, that new representations,
 new curriculum, take on the whole of
 experience, code. That it represent
 the balance of systems. And by way, the
 intended int'gration of divisions:
 catalysm. For the round institution,
 character, by the representation
 of several domains, -that the smallers

represented and be given domains
within domains. Catalysm that defines
specialism or generalism, -either.

CIII.

And catalysm, change, by integration
of domains produces wholes greater than
curric'lum in the singular int'rest.
That the multiplication of the known
by one plane, one experience, expand
to the sev'ral by association,
congress by congress. And forum, social,
fertilize int'rests in first the abstract,
that it initiate interest, then
in logic, that it expose the divide,
the divine. And where all degreed int'rests
are tabled, greatest congress can allow
the sev'ral domains, can grant resources.
Curric'lum for futures, for expansion.

CIV.

Curric'lum for the expansion, minor
domain into general acceptance.
First a specialization, a degreed
int'rest, and congress without exper'ence,
without reason for inclusion except
threats of twisted force or either symp'thy.
And representation, the minor, fit
to the substance, the major, adapted
to utility, that it engage a
broader interest, that it recognize
the spectrum and recognize its degree
within such, -or either replace spectrums
altogether, and by recognition,
the minors, allow degrees within such.

CV.

Int'gration of domains, social cat'lysm,
 returns learners to their core, all to their
 experience they know as truth, I know
 as truth. The certain framed as personal
 domain represented at first as this
 lifepath that intentions be int'gration
 with the several domains, congress, the
 largest domain. That personal lifepaths
 assume ident'ty, representation,
 that the pers'nal recognized as valued
 within greater constructs. Too, that it be
 afforded questions as to competence
 with the allowance of continuing
 representation. This a part of this.

CVI.

lifepath

Stories spell directions as exper'ence
 spell directions. And directions, arrows,
 this followed, the leading edge of pers'nal
 domain, a lifepath. By pers'nal hist'ry
 the present comes, likewise for others. And
 by merge, lifepaths, by representation
 'mong congress, allows the social domain,
 only by representation, for the
 untold exper'ence remains personal
 as folly. And arrows, this substantial
 among congress, draws collective int'rest.
 That this arrow, once pers'nal, now social
 lifepath, from story, experience, now
 code, allowing collective interest.

CVII.

Concurrence of planes, stories, merge lifepaths,
 that the common, these elements of the
 social and these el'ments of the phys'cal

balance by new common experience.
 And the good, newly decreed and aligned
 by the mutual, shape schooling, and shape
 education in tandem with progress.
 And comp'tence selects new lifepaths, arrows,
 to again be follow'ed by each, the
 integrated stops scatter'ed among
 experience. This is true. This is true.
 And this. As worthwhile as that pragmatism,
 integration. And worthwhile as all the
 substance of progress for new boundaries.

CVIII.

Substance of progress is recognition
 of valued parts. That parcels compete to
 form new wholes, ever parts themselves, -as blocks
 to towers to cities to nations. Parts
 representing the varied interests,
 constitu'nts, and wholes, ever parts themselves,
 represent greater congresses, greater
 congresses, that the unbounded remain
 in foresight, that the bounded, unbounded.
 The substance of progress is the value
 of recognized parts, that parcels compete
 for the unbounded: ante, or either
 satisfy the one, -too unbounded, yet
 isolated, kein representation.

CIX.

quiet

And the quiet, the unrepresented
 yet ever a part of experience,
 falls short of integration, for the time.
 As folly completes the whole self, that some
 aspects remain sacred, protected, so
 too the decline of representation.
 The quiet, still understood but never

integrated, for the time, a place for
 worship, for contemplation, for discern.
 Nearby the soul, the blueprint of lifepath,
 that the quiet recorded as any,
 but reserved for futures misunderstood,
 -for the unknown that be known to one by
 the quiet, solitary exper'ence.

CX.

This int'grated, less the quiet ever
 sequester'ed, represents the whole of
 congress, arid soil of curriculum.
 A book, open to members, a ref'rence
 for inad'quacies, pitfalls, and ref'rence
 for the fertile ground of progress. Members
 need only apply, witness and model,
 for ends without borders, this lib'rated,
 near as representation, or either
 the quiet if this be chosen yet still
 categorized for utility with
 value only to the one. But action
 by any source, this integrated, this
 sequester'ed: representation: art.

REFERENCE XII

Party

CXI.

set theory

The frames of curriculum as a whole
 represent the entirety of congress,
 ideal model for the institution
 of character. Pieces, as frames themselves,
 represent the parcels, degreed forms of
 experience. And with objects arrives
 objection to represented subjects.

This is this. No, this is this. This is this.

And by experience, the frames emerge,
 and this common by practice, union'ed,
 rings true with some, and not with others. And
 agreement or either objection with
 the arrows of the ideal, sets emerge.

Int'rested sets with common frames in mind.

CXII.

And sets with common itineraries,
 interests, establish curriculum
 for the production, growth, of the set, -with
 no integration in mind. That ideals
 compromised by inclusion, -exclusion
 intended for sociologists and
 those with such universal intentions.

That a frame represent the minor as
 ideal and inclusive in itself with
 the set as microcosm, or selective
 of specific el'ments. Education,

by this form, and liberty, by this form,
and study of the social, the phys'cal,
in this degree, by this form. Set, a whole.

CXIII.

And set, by recognition the minor
int'rest, acquires governance, -protect'rate.
And into the domain, party, whereby
sets active in representation, and
active in development, curric'lum,
serve as repositories, accepted
truth, the minor. With targ'ted intentions,
the expansion, or either the defense,
against the external. Against, against.
Ever against and selective like the
paternalist, the maternalist, that
means favor the set, for ends with the set
as pinnacle, as authority. And
the others, adjunct. The others, other.

CXIV.

Party recognizes the external
as nonmodel, or either as recruit.
That affiliation to the outside
be for the benefit, the party, as
spy, as mission'ry, as anthropol'gist.
And goodwill, determined by party by
exper'ence, code, applied with specific
ends in sight, expansion, -or defense, the
party. Party, then, an institution
as any, but with ends necessary
sole to itself: service to the domain,
the party, by each those within. That those
out, external to, credit the party
as philanthropic or either defer.

CXV.

Sets measure int'rest by this model'ed,
 -as any institution. First by the
 experience, the individual,
 into code, and into its own congress.

That representation alter missions,
 straight with context. That representation
 oblige sev'ral outside by solipsism,
 or either appeasement, -with general
 members grounding internal streams of its
 intellect. That the party, as object,
 retain subjects, strains: definitions of
 social intercourse, and phys'cal constructs,
 evolve with the history, the party,
 intact. Sets evolve by being party.

CXVI.

Sets evolve by access to intellect,
 the public discourse, this represented
 by the entity. And the closed public
 advances its social domain by the
 allowance of a physical regard.

The truth of art acknowledges science,
 allows expansion. And this discovered
 remains exclusive. Science for finders,
 that those without must discover it on
 their own, this, or either go without. The
 body of knowledge, exclusive, and sets,
 parties, societies, secret as their
 conservation of representation,
 -art for the finders, for set expansion.

CXVII.

secret society

Secret society gen'rates only
 internal art, representation, for
 its own reproduction, advance, science.

And benefit for members only or
 either consequence for an external
 ent' ty, perhaps all, without their knowledge.

Secrecy, explicit or implicit,
 with charges to these given ends, and the
 satisfaction of intentions, quiet
 as the stars. With revelry, and with the
 debate, the tablets of good, confined to
 sanctum halls, if this be the forum, or
 either elusive discourse, spy chat, by
 hidden words, concealed, or other if not.

CXVIII.

End of intended ends marks dispersal
 of members, this, or the redef'nition
 of ends. Whereby charges, assignments for
 quiet production, regoverned, retooled,
 aligned with thinktank, that drones assemble
 in the interest of change, by ones, or
 by the several, in duplicity.

That integration, the secret, complete
 and recognized as such by interns, or
 postured benchmarks ended for whatever
 reason, -that new ends are now applied. And
 int'gration, or either segregation,
 reelected. End of intended ends
 marks dispersal or redefinition.

CXIX.

Party overt, secret society
 covert, -both be sets with intended ends,
 benchmarks of achievement, -both governed with
 regard to their own interest. Whether
 interest be internal advancement
 or either external mod'fication,
 ends intended t'be managed from within.

Whether those decisions determined by

a hierarchical domain, a set
within a set, and decisions carried
out by drones, a set without a set, or
whether members guaranteed equal status,
-a question for those within. A party
overt, secret society, covert.

CXX.

Internal representation by set,
party or either secret society,
ever a matter, subjects with regard
to objects. As any intentioned
representation, the ideal grounded
with regard to audience, with regard
to object, -then the ideal be subject,
with only transfer in need, attention.
And transfer considers audience, and
considers mode, object, -then circular,
the needs be: the ideal, the transfer, the
subject, the object. Representation
a reference for colleague, master, set,
or either reference for one's future.

REFERENCE XIII

Totem

CXXI.

reckon

Subject implicitly, explicitly,
 selected as worthy of reference
 by congress. And objects of such ref'rence,
 records, or either image: art, induced
 from its first position as first subject.

And interpretation left to artist
 to create an object in the image
 of subject. That subject remain constant,
 with reference to a congress with a
 unified interpretation, and that
 the object drawn from subject illicit
 rec'lections, common interpretations,
 the subject. The object: totem, with a
 subject in tow, reference to congress.

CXXII.

assignment

Or either subject assum'ed, common,
 granted worth, and assigned to an object.
 As a mountain, as a species, as a
 planet, -that subject assumed and assigned
 natural reference. That such objects
 buoy the subject, that ref'rence remain
 constant. A totem as with art from a
 subject, that subject towed remain constant.
 And the object, reference, as unchanged
 as evolution allows, represents

as any art, -represents subjects framed
for reference, application to the
new, -insight, ground for interpretation,
emerging context. This place from this known.

CXXIII.

Two types, totems: those with art reflecting
common subject, and those with natural
object reflecting a common subject.

Both be totems in that subject retains
a constance with a reference object.

Assumed ideal, that this new context not
disturb the given subject, that totem
represent as it has, constantly, and
with regard to history, natural,
social, or other. This known truth, lesson,
embodied within objects unchanging:
totems. That these futures constructed with
reference, respect, reverence, for the
subject written into this ideal shape.

CXXIV.

Curric'lum implicit in exposure
to totems, that desired redeem itself
in tautology. Over and again,
constance 'cross context, that keepers, congress,
ref'rence totems given other subjects,
given other shapes given to shifting.

And given other shapes, those specific
to context, those with deferrals compared
to totems, ideals find greatest ref'rence
to those most signif'cant in relation
to context, and even greater ref'rence
to those with reference across context.

Ever, good finds its way to totems, to
constance, this reliable across change.

CXXV.

And if good realized by this stable
 across exper'ence, this reliable,
 and represented by object, totem,
 with such known reference, then the object
 itself qualifies a debate. That its
 representation itself allows a
 vein of reason a priori, -rev'rence.

And those without such rev'rance fuel their own
 totems, that wars of representation
 rage, given separate objects, given
 same subjects. That time 'gain define culture
 by def'nition, totems, that the largest
 congress recognize constance and this which
 represents it, -if indeed good: constance.

CXXVI.

The reliable patterns action, that
 institutions emerge with respect to
 totems. And activ'ty, signed reverence,
 that in automaton, the daily task
 workings, freedom rings in quiet instance
 aside institutions, contemplative
 moments. As duty is forgotten in
 the midst of genuine service by the
 spirit of attitude, and as worship
 granted peace in the midst of ritual
 through known patterns, so too institutions,
 by regard, totems, favor the ideal
 in action and every allowance,
 contemplation; autom'ton, for futures.

CXXVII.

If autom'ton favors institutions
 represented by this totem, ideal,
 then routines in spirit of, with regard,

the ideal, themselves representative
of the institution. That the minors
operate in regard to the ideal,
with reference in every action.

And this outside, this inconsequential
adjunct, left to the personal domain.

And the personal domain, with respect
to the institution granting time and
subsistence, again visits congress by
its representation, intentioned or
other, cycled, recycled, referenced.

CXXVIII.

Totems, ideals, evolve by ins'tutions
of consent. With regards to personal,
that autom'ton allow contemplative
shrouded in ritual, -that ritual
fulfill the basic, and contemplative
adjuncts design for futures. Totem, as
fundamental as sleep, sustenance, but
also represents the allowance of
adjunct. And this trusted interior,
constance, and in allowance, personal
domain, by automaton, satisfies
the social conscience, this reliable.

And satisfies specialism, that others
rely in kind, with ref'rence, the social.

CXXIX.

Specialisms afforded lesser totems,
those ordained by the greater. Again, that
the reliable constructed bit by
bits with the understanding of a place
within the largest of social constructs.

One is as one worships, the personal
domain, with reference, social conscience
granting contemplative by autom'ton:

toil removed from duty. With specialism
 as with lessor congresses, marriages,
 representation feeds ends efficient.

And objects, products of automaton,
 evolve as given subjects, fixed, now as
 new totems, ever ref'renced by the old.

CXXX.

Totems, objects representative of
 authority, that good and flattery
 anchored in reference to the common
 art, of subjects bound. That within bound'ries,
 a continuance of life famil'ar,
 a continuance of life with respect
 to the important social domain, too
 physical. And those with aptitude for
 assimilation sponsor those without,
 saving a history, initialing
 competence with one's own hand, -that futures
 modeled after the model, as itself
 modeled after totems, subjects framed as
 art, common, but divine as is purpose.

REFERENCE XIV

Competence

CXXXI.

Ordination of lesser totems by

greater allows author'ty, -the social substance of models. And authority absolute, lest totems fall as they will, for greater ever discovered. And by litmus, knowledge of totems, author'ty falls to them not only with bases of the social substance, but them with the hands capable of their representation.

Competence, understanding, asocial

without regard for the social domain.

That knowledge of facts incomplete without

attached curriculum, applied, or not

if this be chosen. Competence ordained.

CXXXII.

Ordered constructs 'low representation,

or either representation orders

constructs. For this knowable allows a

placement among greater, and this placement

allows for the construction of knowledge.

And as one's own exper'ence dictates an

ordered universe, personal, it too

'lows the social by contact. And totems

seep into the personal by contact,

aligning the molecules of order

of experience, that shapes emerge with

reference to the personal, and the

social, -order becomes the unity
of the two. Competence by construction.

CXXXIII.

And sense of the personal aligned with
the social, one's place among the many,
consistency, affirms one's constructed
knowledge. That action begets a given
consequence, this desired and this learn'ed,
that expectations steer action with learned
consequence in tow. And this repeated,
by choice, a competence by trial, err,
author'ty of one's domain inclusive
of the pers'nal evolving, inclusive
of the social evolving. And by an
evolution, the transience of time,
emerges competence. And now again.

Again. Competence by authority.

CXXXIV.

Acquired, the molecules of exper'ence,
and curriculum, representation
of same, supposes faith, that this I teach
will sound true tomorrow. That totems not
lie, or either hint at where the sand of
the new will shift, time will shift and reveal
the truer, that jurisdiction, ever
framed, truer than before, most competent
for representation, reproduction.

And insight, again open to future,
comp'tent as a matter of knowing all
within a domain, a jurisdiction,
and authority, I represent this
I know, once affirmed, twice, truer than then.

CXXXV.

And recognizing the limits of sense,
 that all is not heard within an instant,
 supposes the limits of personal
 experience. And if one assumes true
 stories, social, one hears more of instants,
 this represented by others I too
 have faith in, as much faith as the source in
 any case. And if this from mine own be
 integrated with this suggested by
 the social, this represented from the
 outside, my experience of given
 instants double. Knowledge of a given
 instance, one isolated, increases
 x-fold by each joined representation.

CXXXVI.

And recognizing the importance of
 some instances, the collection and the
 representation of experience
 of such an instance, by the several,
 constitutes a social base of knowledge.

And totems, this revered of a given
 instant, a situation, context, grounds
 curriculum, and teachers schooled in the
 art of such instances, authorities,
 define competence in learners. That the
 revered be received in like form, -as in
 schooling as in any case, -reflecting
 congress. That competence defer to its
 origin: social: author'ty ordained.

CXXXVII.

Authority supposes a social
 order, and competence recognized by
 authority supposes a lesser
 authority, with the assumption of
 representation, that ever lessers

evolve in a chain of social order.
 But only given one strain, one chain, that
 others must exist parallel, and schools
 of thought, as with subjects, as unique as
 exper'ence, as are individuals.
 And at the table of congress, are all
 subjects, council of representation
 that balances the subjects, it sorts and
 balances the products of competence.

CXXXVIII.

And if the domain of congress be all,
 that the sev'ral schools are represented
 as needed by constituents, and strains,
 chains of being compete for attention,
 it would suppose that authority and
 competence of one's strain must exist, but
 a second knowledge must too exist, this
 be the knowledge of representation.
 As competitive as schools, exclusive
 as strains, representation, that favors
 attend to the most reasoned voice, this which,
 in principle, favors the neglected.
 And competence of representation
 shadowed by author'ty, this of congress.

CXXXIX.

Congress admits a competence of
 representation by its reception
 of intended art. This message will be
 received as it is sent, and congress, this
 body, itself representing totems,
 monitors message transfers by success.
 That messages will be acted upon,
 another issue, but success in this
 transfer, success in representation.
 Comp'tence dem'strates language, recognition

of common language that grounds the greatest
congress. That communication reflect
its constituents or either defer
to a lesser congress filled with interns.

CXL.

And congress, representing totems, great
and small, define authority of such
totems. That knowledge shift with new congress,
likely, and that totems change hands, assume
new authority, likely, but comp'tence
in same, that it not be obsolete, a
matter of keeping a pace with congress,
authority. This granting body acts
only with reference, and to imply,
create with reference is to assume
one's own, oneself, a member of congress,
lesser, greater, either. With regards to
the subjects I represent, I am an
object. I relate, imply. I order.

three

Nature

INTRODUCTION

vii.

First without time, without a clock, order.
Without past, darkness. Shrouded as sleep and
shut down, put away, as if it were, though
never been. Cloud, black, without gravity,
without shape, dimension, boundless. Quiet.
And I, now sep'rate, and conscious, amid,
amid, lost of myself in eternal
affinity, lost myself. And darkness
became me, or either I confessed and
became it. Without stops or starts, without
history, without infancy, without
language. Dark as any soul, a stone, its
inside. Too, without fear, without a change.
Black, only black, like the inside, a stone.

viii.

That was yest'day. Today, bang. With shadows
bent on light, moons upon planets, eclipse,
for the time, eclipse, from this only sun,
still, bright. Borne amid the sev'ral other
quaking quiet universal bangs and
beginnings, starts of galaxies. I thought
I could only imagine, when yest'day
was dark and all. I thought I could only
imagine the stops and the starts. The seeds,
the winds, the dawns. Now light, a sun before
me, reckoning as my awe. Fast, it does
happen, this cosmic chain. Dark, now light. Bang.
And shadows, all that remains of yest'day's
darkness, yest'day's stillness. Yest'day's patience.

ix.

And again, dark. Again shut down, the light
displaced, -to wherever it rests. Darkness
again disclosed, revealed, returned to the
everpresent, from that empty vessel,
for this next time around. Uncontained as
before, all. That rebirth given 'nother
clock, another instance to exhaustion.

'Till now again, nothing. Blackness. The dark
that extinguishes memories and fires,
them wild with fury and deliberate.

Until nothing remains, as the last time,
not even the soul, not even, 'cept this
stone tempered to constance and dark from the
outside as with the inside, dark. Waiting.

REFERENCE I

All

I.

Again, from the first dark and strangled rest,
before the most recent bang. This winter
of infinity holding secrets, like
the planets, gone, like the suns, disappeared,
like the souls, away, put away. All was
gone, and the tempered darkness bewildered
at its blankness, waited for occasion
to stage one other act, one other act.

And this theatre, all it be, even
in the midst of offseason, casts plans, casts
actors, that will appear with the light, the
audience, stained as glass, and transparent.

To be. All was potential, all was the
imagination, framed, then again framed.

II.

Quiet, and dark, all was without at the
beginning timeless instance, -without an
object, without chronology. And the
wait for forever's return ended with
a bang. Creation of celestial spheres
and their collision sending stones, vapors
across the empty. Birth of history,
beginning of evolution, and the
worldly systems, spinning upon suns borne
to grander makers, born and ind'pendent
as the next system. Darkness pushed away
like time, like yesterday's absence, pushed 'way.

And with a history in infancy,
so too futures arrive, delivering.

III.

And futures bound for change, accel'ration
to infin'ty, outward as the ever
darkness, now ever light. One sun blowing
light, photons, as a volcano, spewing
stars, spewing systems, outward, expanding
like light itself. That systems, each with their
miniature suns, support souls, support
planets with moons revolving. All outward,
outward that they eventu'ly return
to the cosmic center by gravity
for another bang as big as before.

But for now, independent and spinning
circles, cycles, one then another one,
composing galaxies, to stellar whorls.

IV.

And galaxies, center lit, blown outward,
or spinning like pinwheels, framed by other
galaxies, with darkness in the between.

Vacancy, with dark remnants of the last
post-universal void, now accepting
objects large as God houses floating in
ambiv'lence outward, filling in-between
with the mortar of a continuance.

That it all span together, that darkness
be bridged with skipping stones. That the pool, the
universe, ripple with skipping stones as
these every systems supporting souls
supporting. Bridging the black divides that
the universe flow together for time.

V.

And all around the distance, pin pricks of
 light, shining in trillion year stints, then gone
 as candles, flickered, then quiet. Patient
 as daytime where all things happen, all things
 that I know of anyway. For the dark
 is rest, quiet rest, framing the daylight
 of the universe, this brief instance from
 which springs all I know, the cherries, and the
 orchards, the soil. And the stars ever lit
 to mine eyes, but still brief as a candle
 in real time. The dark is rest, where makers
 greater than I devise on whims and on
 wallys, or either by master plans of
 one intellect, one miser 'lone with thoughts.

VI.

That the universal day begin with
 a righteous bang, and little bings, little
 sub-universal kapows creating
 greater divisions, greater divisions.
 Lessers down and down like madness. Bangs small
 enough to fit in the palm of my hand,
 and smaller still to infinity, that
 the last object explode into systems
 now prepared for life. Dispersion that the
 second act of the day, life, evolve in
 hundreds, thousands of species, a one per
 system. Ready I was ready for the
 sociology of the souls spanning
 spanning. Expanding after the daybreak.

VII.

First dawn, naked. Bodies twining about
 one anothers circling like the seasons.
 Around the largest swirling around the
 largest that masses call on their centers
 as anchors, that they continue twining,

circling and circling alike moons with moons.
 Ev'rybody around ev'rybody,
 dancing to different rhythms by the same
 drummer pound pound pounding directions in
 sunbursts, bursts of heat and electric'ty,
 itself answering to swirling systems
 grander than itself answ'ring to swirling
 systems grander. With events favoring
 the largest, this center revolved around.

VIII.

Systems as cosms, to each their own. Atoms
 each. Like other atoms, and like other
 atoms sharing a galactic center.
 Cosms, around without stops and dizzying
 days dancing to burning energy spheres,
 centers steering paths around the greater
 galactic centers as ships, systems as
 ships supporting life and force and moving
 with galactic tides, in and out, in, out.
 Cosms, complete and sustaining, and ever
 recognizing one little larger, this
 which is revolved around, and this also,
 with time enough for incubation of
 life until the sun permanently snuffs.

IX.

And burning energy finds its way to
 species, to seeds unique to a world, to
 one area, -and with an eye on the
 stars, evolve to galactic signif'cance.
 From a spinning system, to a spinning
 system more complex, and to lessers, up
 and down, species with lifespans of minutes
 floating in weightless wonder. At the first
 is'lated on planets, then intu'tive
 and connected with the all else wond'ring

at their place among the weightless heavens,
traveling, traveling, to anywhere
elsewhere and back again, and back again.
Back to origins, back to ind'pendence.

X.

Mapping bodies and systems in circling
instances, mapping worlds for complements,
this that can also sustain. Outposts 'mid
stars once far away and now access'ble
by machines with life supports like home worlds,
colonies mobile and defying the
circling nature to borrow from other
worlds, resources, or either to mod'fy
its life, -genetic implants customized
to evolve within a new environ.

That the new world evolve in favor of
the old world, adapt in complement, or
either sustain existing life without
aid. Nature, natural as creation.

REFERENCE II

Base

XI.

And upon a world melted within and
 sunlit without, carbon. Linking with the
 stellar intellect, a seed, planted by
 passing paupers, evolves from the bubbling
 soup teeming with nutrition and carbon.
 That the single emerge in context ripe
 for life, and split, then two, then four, and on.
 By one egg within stasis, awaiting
 conditions fav' rable, -incubation.
 That life expand as conditions expand,
 and retract or modify ambitions
 to conditions. Without a personal
 intellect, merely instinct, response and
 re-creation doubling doubling in time.

XII.

life

Life bound for inev' table change. Framed by
 context, by resources, the single with
 two instincts, nutrition, reproduction,
 embryonic in ref' rence, ev' lution,
 but advanced from positions gen' rations
 earlier. That each new branch more closely
 follow those sustaining assets, for an
 effieience in growth, for application.
 With single cells evolving to two, to
 specialization, to the efficient
 distribution of nutrition, and to

the efficient acquisition of the
 nec'ssary, and avoidance of mishap.
 That strains continue in strength, evolving.

XIII.

That specialization allow a nerve
 center. This ordering functions of the
 unit: this digestive, this sensing, this
 vascular, that parcels of the unit
 conjoin with common interest in sight,
 sustain'bility. And reproduction,
 first singular, then advanced joining two,
 sexual. That two nerve centers further
 adapt to environs, offspring. And the
 entropy, species, by reproduction,
 generates strains, unique differences,
 methods and diet. That one species does
 evolve to two, and again evolve to
 four. Splitting with reference, this context.

XIV.

Diversity for survival, that the
 most fit weather storms, this outside context,
 molton flats and acid clouds. And as the
 environs change, so too species, as a
 cosmic dance. With the rains, a need for new
 locomotion, with a volcano, a
 need for protection. And by the daily
 elements eventually stable,
 species find niches, footholds for advance,
 or either quiet sustainabil'ty.
 Eating microns of this place, or either
 one another in indifference, or
 being eaten. And by diversity,
 the most secure organism continues.

XV.

And products of place, incubated in
 fav' rable conditions, continuing,
 multiplying as conditions permit,
 as mastery of the acquisition
 of nourishment permits. As this outside
 turns to favor the development of
 a species, then the species turns to its
 development. First a gatherer of
 one's own, and then a hunter for one's own.
 Then the species turns to favor itself
 as a unit, -gatherer for one's set.
 That protection of the set advance the
 ind' vidual, that conditions in the
 interest of the set favor the one.

XVI.

And the set, species, grow to encompass
 geographic regions thus sustaining.
 Filling voids with futures, with organisms
 shifting with every generation.
 That one set branch to two, and two to four.
 With each new set, a closer alignment
 with the resources of the environ,
 that tools in acquisition, resources,
 develop, that ease in acquisition
 and the consistency in diet frame
 development. And by this regard, place
 steers ev' lution, that resources, being
 what they are, be acquired for the greatest
 efficiency. Place sustains, and too shapes sets.

XVII.

And by ev' lution, nerve centers arrive
 to the individual, whereby heat
 and cold might be recognized as such, where
 mobility, response, serve to protect

the individual. And where the sense of lesser creatures, prey, mobilize the animal, the pred'tor, to capture and ingest it. Nerve center, by ev'lution, and complemented by the sense organs, the organs of digestion, and by those carrying oxygen and nutrients to the other organs, each systems and relying on one 'nother to sustain the whole. Systems devel'ping in concert.

XVIII.

Systems developed in reference to the single's sustainability, and with respect to those outside elements shaping. Ocean tides pulling, acid clouds, seasons hot then cold and hot again, and predators fast and chasing; requiring tools for survival, either speed and a mobility, metabolism, or a special skin, or either an abil'ty to reproduce in numbers that assures survival of the few. And advancements with reference, this place, be tools and be special powers unique to a species.

That the several evolve in tandem.

XIX.

And many species come to be, each with special powers, and each depends on each as a chain, and parcels of ecol'gy form a single system as the organs of the ind'vidual form a system.

That from without, one can reliably assume the ecological health by observation of its inhabitants, as illness of one species reduces

its contribution to ecosystem,
and that cataclysm also reduce the
products of an environment, but that
the resilient species enduring such
events emerge stronger, evolved in time.

XX.

Contributions by given species to
ecosystem improve the health of an
ecosystem. And from without, changes
in the environ, and its stabil'ty,
reliable rivers, warm seas and lakes,
directional winds, grant opportun'ties
for dispersal of eggs, seeds, carrying
life to new regions, again adapting
closer to frames of place. That the world, first
the world, fill with the most resilient, the
most enduring in relation to place,
in relation to each other as chains
of food become complex, more versatile,
all in reference to aspects of place.

REFERENCE III

Place

XXI.

Accom'dating life, driving faculties.

That instinct 'cquire the products avail'ble,
 relocate or either die to a dust.

As place does change, so too life need adapt,
 compete for the new. And place does change, by
 expected seasons, monsoons, floods. And by
 overpopulation places do change,
 exhausting resources. But a place, as
 constant as its average, is mostly
 reliable, especially in the
 consid'ration of limited lifespans.

A life is but an instant in the frame
 of a continent, a region, and life
 change by the species is graduated.

XXII.

Slow as water and sediment wearing
 paths through granite, wind washing spires, and ice
 cracking cliffs. This slow, time and change does run
 rel'vant to a species change, slow, but place
 progresses ever anyway, often
 in jolts, more often in years. Years and years
 by witness, clues in canyon walls, tree rings.

Stable is fertile for life but instants
 of instabil'ty test immediate
 resolve of an org'nism to continue,
 and those passing on such resolve to their
 future gen'rations favor their epoch,

their lineage. And if resolve tried by
place, place certifies strength, this character.

XXIII.

Places with the most geographic and
weather change generate the most diverse
species, these able to withstand trials
scribed into their character. And places
of one extreme, heat, cold, consistent, write
other words into the character of
inhabitants. That the design of a
species reflect the design of a place,
that if a single species was planted
all over the world, it would surely die
in many regions, and flourish in one.

And by trial, by selection, and then
expansion, would evolve to survive in
every region. Place steering species.

XXIV.

Species survival, a separation,
that the fittest of region retain strength.

By its initial planting, by cosmic
forces or either by a chemical
phenomena, species stake claims on those
favorable domains, expelling those
without abilities for defense, or
either those without efficiency in
acquiring resources. And expulsion
of weaker draw lines upon the species,
that the weaker by one region adapt
to a new region or either pass as
hist'ry passes. Separation, ever,
that unity overflow, then sep'rate.

XXV.

And place, as it favors those inclined, as
 it expels those disinclined, allows a
 system. Whereby levels of success, a
 species living off one 'nother, prosper,
 and fertilize future like claims. That the
 reliable population of one
 species 'low a healthy population
 of 'nother, and that change be sustain'ble
 within frame of resources, supporting
 species, climate, soil health. And that a change,
 'lowed by systems, prairies, mountains, deserts,
 nurture the development of other
 symbionts. A change within a single
 species generates change in another.

XXVI.

As place sustains, so too it changes, and
 as a species change by one anothers
 evolution, as a concert, it is
 place that initiates change. Difficult,
 mild, winters, drought, flood, or even super
 health of place forcing overpop'lation,
 alter the continuity of a
 system. This reliable now abstract,
 this source now dry. And travel, a species
 must, or identify new resources,
 welcoming change in diet, and defense.
 And strength to remain atop a species,
 or either fall to a separation.
 As place sustains, changes, so too mod'fies.

XXVII.

boundary

Rivers, canyons, islands, act as nat'ral
 bounds, a species, that the retention of
 traits, character, and development, be
 geographically limited. That

resources exist for expansion but beyond the range of a species. That those different systems exist in proximity to others, with only geographic divisions splicing them. Unique to the areas, framed by formations of place, a product resembling the will of a secluded environ, micro. That a diversity retained in consideration of grander complexes, ultimate systems.

XXVIII.

And worlds, systems, that every species affects every other, if only by production of carbon dioxide, oxygen. But those species isolated follow unique evolutionary paths. As this that sustains differs from main lands, so too tools in its acquisition. There is no reference for efficiency except this that exists, for better or the lesser. And generations, referenced by parents' footsteps, never encounter methods, similar species outside, and durations of isolation beget lineages efficient in small spheres.

XXIX.

And introduction of new species: seed, adventurous pair, evolution, that it alter the system. New foodsource, new predator, whereby existing species need compete for fixed resources, they need compete for protection, that those lesser competitors fall as prey, fall without sustenance, or either fall as the last generation. And the new, more adept,

force adaptation by the old, and force accommodation. That systems, foodwebs reach saturation, that the reliable reaffirmed in several ways: across species, dependent, and symbiotic.

XXX.

And by place evolves clans, subsets within a species. That clans isolate themselves with minor mutual interests for protection, and acquisition of those resources. Place does sustain, and by clans, new species arrive better equipped than the old, pushing the old to assimilate or either to adapt with reference, the new clan, with respect. And place, now with adapted systems, grants clans evolving to each their own species those aspects of survival to again evolve, in time. Evolve by clans stepping out or either assuming closer alignment with place.

REFERENCE IV

Clan

XXXI.

Place affirms, and the stars, skylights, gibbous
moon, relevant only in those far off
fantasies, for the time, far away, as
the nurturing elements within reach
be those sustaining: fruit trees, herds, grasses,
insects. And fancies not immed'ately
sustaining, sky art, stars, fuel insp'ration
for collective purpose. And for instants
of clarity, the daily wandering,
foraging, set aside for rests, filled with
contemplation aligned with the longest
term interests of the clan. Decisions
imprinted on souls now only bearing
witness, following paths set by the side.

XXXII.

And the new, manufactured from the old,
a clan with collective purpose. That the
mutual concerns reflected in aims,
reflected in consent. And clans, within
a species, may isolate themselves for
private determinations, or either
conjoin with other clans for yet greater
mutual int'rest. And those is'lating
clans begin a unique evolution
in contrast to other clans, that their aims
of progress, protection, be insular,
indiff'rent or either antag'nistic

to outside clans. Bred within expanding interior lines by generations.

XXXIII.

Interior determ'nation, purpose

collective to the clan, tested by place,
by other species, and by other clans.

Tests fortify positions, reinforce

those aspects that identify the clan.

Tests of mind, preparation for winter,

harsh times, and tests of strength, self, clan defense,
ability to pursue. And tests of
finer imprints, parenting, youth rearing,
respect for clan authority, -that tests
reveal the character of members or
either mark some for expulsion. That the
clan retain character, or dissolve to
parts, singles vulner'ble to this outside.

XXXIV.

Aspects of a clan carry genetic

imprints, but first behavioral imprints
learned by elders, by clan practice. And by
assoc'ation youth acquire nec'ssary
needs, and by mock situations, battle,
protection. That the individual
assume the devices of the unit
that eventual maturity be
a matter of drawing from the well of
mock experience. Ever married to
a place, and reflecting the nec'ssary
pieces for success, prep'ration is learned,
given the phys'cal and mental tools, the
single may assume full assoc'ation.

XXXV.

Assoc'ation by regard the elders,
 strength person'fied, by those which have traveled,
 defended their own. And assoc'ation
 a matter, proving worth. By this regard,
 position titled by the actions, the
 clans, that the lesser, associate, steer
 columns, decide directions for the troupe
 -eventual. That the clan assemble
 and maintain union by the intellect,
 those respected, unchallenged, that a clan
 mobilize and determine external
 worth: this will develop position, will
 reinforce, and this will tax the clan by
 dissolving the reference, union. Erode.

XXXVI.

Exercise of will, the force of union,
 meant for developing power within.
 First by ord'ring the clan, that one prevail,
 then pass on strength to members, successors.
 By acqu'sition, resources, by defense
 against external clans, that one prevail
 and move to ends unobstructed. And in
 the sheltered oppression of external
 clans, the minor satisfies the need for
 numbers, protection, procreation. That
 even lesser clans locate positions
 distinct among world interests, -quiet
 but independent nevertheless, and
 unioned. Traveling and multiplying.

XXXVII.

ends
 Immed'ate ends, clanhood, is secur'ty,
 and ultimate ends, immortality.
 By way of lineage, passages of
 generations, comes immortality.

And en route, unobstructed reflection
of the world, one's position, position
of the clan, and evolution. That ends
guide determ'nations, passages, instincts,
migrations, the hunt, the acquisition.
By consideration, ends, beyond this
immediate, emerges consciousness.
That clans evolve socially, consider
larger contexts, the world, larger contexts,
the sky, night. Transcendence by consciousness.

XXXVIII.

Consciousness reinforced by protection,
security. And clan security
a matter, union, that this affective
be the force of many. That inter'or
struggles for leadership be the int'rest
of security, the clan, and that the
prosper'ty of one, adorn the passage
of the sev'ral. Security assumes
reflection, assumes a secure present
and futures might be consider'ed, planned.
Recognition, futures, recognizes
a potence for change, greater secur'ty,
indeed, and change, evolution, as place
allows, by the consciousness: ev'lution.

XXXIX.

Consciousness afforded in the greatest
degree to those high echelons, the clan.
As secur'ty without, so too within.
And those members most at ease ponder the
substance of being, of remaining, and
of an extension into a future.
Immediate futures by tools and by
behaviors granting ease in acqu'sition,
and ease of defense. And long term futures

by procreation, by parenting, by
 education. That products of int'llect,
 tested, learn'ed, transfer to offspring, and
 transfer to other members, the clan, for
 futures awake and governed with intent.

XL.

Ever, place affecting this considered.

Time granted those secure, but consciousness
 with reference to place. And instances
 of notions of life-afters resemble
 this place in the ideal, that such thoughts serve
 the present, preserve the clan, for progress.

Place reflected in affective action
 and this consider'ed, in the ideal,
 respects the laws of possibility,
 or either remains a dream bracketed
 for the afterlife without relevance
 to now except the possible valve to
 release the questions unanswerable.

Pragmatic, secur'ty, or for beyond.

REFERENCE V

Purpose

XLI.

Every consciousness bracketed, that
 utility of thoughts one day arrive.
 First errant thoughts about the unknown, 'bout
 prosper'ty, without a place to harbor
 such thoughts. And as a context arrives, the
 individual is prepared, the clan
 is prepared, that thoughts become real'ty,
 that notions become actualized, and
 presence of mind living in supposed
 given genuine purpose. No longer
 hypothetical, no longer abstract.
 And brackets surrounding the mere poss'ble
 are turned to an emphasis, -reinforced.
 And consciousness turned to action, purpose.

XLII.

Wistful turned to strength, to this reli'ble,
 and stable as the reflection. That thoughts
 afforded purpose, and environment
 which initiated such thoughts now used
 as a tool in deliv'rance, the desired.
 Now leaving room for the ever greater
 observations, ever greater. And the
 ultimate notions, ever bracketed,
 those divinity, those of creators,
 now a step closer, now a step closer,
 as mastery, this environ arrives,
 closer to the divine I be, but faith,

ever bracketed, does remain outside.
Divided, for ultimate futures. Ends.

XLIII.

Consciousness groomed by trial. By wooded
lots, surrounding deserts blowing dunes, by
mountains purple in refrain, consciousness
groomed. That this suggested by the here, the
now, reinforce this allusion, this crossed
over the intellect. This sustaining
intellect conjoins the pieces sep'rate
by nature for purpose, either for the
immediate advance, utility,
or either for the far off fancy of
makers and demons, itself granted a
purpose by supplying notions of good
and evil. As a religion, place does
supply metaphors, -for the intellect.

XLIV.

And as the intellect evolves as a
purpose is recognized, so too with the
imagination. And again, again,
new purpose arrives. That fundamental
needs are achieved in efficeince, that a
secur'ty be, leaving contemplative
moments outside daily init'atives
for long-term determinations. That the
basic needs met without resistance, and
folly, now a part of the now, present.

Whim, whereby this now imagin'ed, for
recreation, for the divine, assume
the center of the int'lect, immersion,
as child, -secure as the immediate.

XLV.

And that the clan act in solidar'ty,
 that intellectual ramblings beyond
 secur'ty become social. And notions
 of good, bad, always in reference to
 the necessary also fuel the far
 off desires, all the wayward wanderings.
 For consistence, that the immediate
 needs, the clan, align with the worldviews, with
 perceptions of creators, the makers.
 That it all align and make for supreme
 understanding, activity, that all
 consistent with all. And the unified
 whole elevate first the ind'vidual,
 then clan, in concert, with unified ends.

XLVI.

Solidar'ty in the eventual,
 but in the present, struggles for maint'nance,
 the hierarchy. That those most conscious
 of practice in reference to grander
 objectives, and those with the physical
 means to defend their position within,
 sustain order, guarantee the success
 of the clan without. Special priv'leges,
 those in echelons, choice of migrations,
 timing of hunts, rests, and selection of
 mates for continuance the clan in the
 lineage of those with a temper'ed
 consciousness. Thus selection ever does
 continue, within, to advance without.

XLVII.

Advances without at the cost of the
 general population, other clans.
 That domain reveal range of exercise,
 and the domain overlapping 'nother
 clan's, prove the position of the dom'nant,

reinforce. That purpose ever be for
expansion, by appearances outside,
but truly, lib'ration, security.

That the volley of social interest,
clan, be afforded means to exper'ment.

This, purpose, expansion, to monitor,
to control by the will, tow'rd greatest ends
of immortality by lineage.

Clan security without, first within.

XLVIII.

Ends, purpose, inspired in quiet moments.

The contemplative recognizing the
aspects of place in reference to the
needs the individual, the clan, for
expansion, secur'ty. Intuition
evolves, that pieces, parcels of present
form, transform, the will, -and also for this
beyond, this unknown. That notions of a
maker persist, fueling the engines of
justice, goodness, governance, -those highest
regards. And the quiet moments, built for
reflection, allow process to shape, to
reshape, paths to tread. Process, inquiry
and action, emerges intuition.

II.

Clan hierarchies, first by force, then by
intuition. And purpose evolves to
collective notion, the acquisition,
ends iterated first by the few, then
assumed by the many. Intuition
stringing chains of allegiance, or direct
opposition, becomes the product of
reflection. That grand notions of purpose,
ends, embedded within intuition,
this acquired by exper'ence, reflection.

And the automatic supposes a
confidence secure, that this presently
unstable will arrive in its own time,
as parts conjoin the stable will arrive.

L.

Physical boundaries, territory,
expand as resources expand. And the
supporting intuition, following
a new and larger domain, expands as
a space allows, or either creates space.

Initiating growth, ident'fying
resources, and favoring collective
interest, the clan moves outward. As a
unit outward, protected, secured by
experience, and consuming, ever
consuming what lies before it. That the
elements serve the clan, or in the least
not interfere. Secur'ty enabled
by intuition, protection, the clan.

REFERENCE VI

Opposition

LI.

This favored and of benefit to the

one clan steals from 'nother. Space encroaches
int'rests and opp'sition necessary
for the lesser to retain resources,
to endure within a domain. Begin
once again, knowing they may fall to the
dominant clan, or either emerge with
cleaner, more powerful lines of structure,
that they may emerge as the dominant
with reference to place, pushing outward
as others once had. And the lesser now
as its predecessor, engaging the
world, satisfying internal int'rests,
overcoming the now displaced, the old.

LII.

The strength by one clan, internal membrane

of control, sole allows for limited
positions for decisionmakers. Those
not among the echelon, need exit,
form their own companies, or either vie
for direct control of the clan. That their
specific interests, those of the one,
that if they also allow the greater
domain of other members, they will have
the internal support to displace the
existing lead'ship. By first opp'sition,
by rational discourse, and a force if

necessary, the old will be displaced,
replaced. As a stone tossed for the newest.

LIII.

And struggle for resources, but with an
eye closer to the int'rest of subjects.

And the new aligned in opposition
to the old, that the old remain as a
reference, and finally fade away,
is'lated. Left 'lone by noncomp'tition,
or either kept in check by limiting
access to resources, elim'nating
membership, the old. That the old, once strong,
overstepped its bounds, or else understepped
them, and allowed a better resistance
to conditions external, an 'lignment
more favorable to the interests,
the several. And allegiance does shift.

LIV.

But opposition, a contest, will, and
the intellect does not always endure.

Place is physical and a contest for
the physical resources is phys'cal
itself. The int'llect is only needed
for physical struggle by degree, and
the remainders of a struggle, the prize,
allows victors the occasion to do
as they please, to develop the int'llect,
to engage it with an environment.

Opposition, a fight for the int'llect,
indeed, but by physical means. At the
earliest, the physical is this which
allows the intellectual seed. This.

LV.

Though smart fights exist as well. These, where the
 intellect circumvents a need for a
 physical confrontation, or either
 defines the context for expression of
 dominance, or either defines moments
 where allies present. That ends stabilize
 the int'rests of minor opposition,
 and that the minor now stand in a place
 as their own. With access, expression, and
 will a matter for the ind'vidual,
 in the ideal. Nature allows for the
 substitution of power and allows
 for progress with the ideal in mindsight.
 And mindsight then advances rapidly.

LVI.

With tastes of independence, place becomes
 more visible. That intuition, this
 creation, be given to moments of
 reflection for further advance, that a
 shelter and secur'ty be reinforced.
 And the domain, the clan, now a one of
 consistency, by displacement, the old,
 left to nomadism or regrounded in
 an isolated elsewhere. For futures
 reconciled, perhaps in the shape of the
 modern that clans reunite, but first as
 sep'rate, opposed, reinforcing victors.
 The new reinforced as its members be.
 And members reinforced by secur'ty.

LVII.

In its infancy, the new continues
 to expel remnants of the old. That the
 qualities of the old, continue to
 extinguish in light of this new dom'nance.
 And prairies, mountains, forests, the chartered

domain, enliven the new union, too
 gen'rate collectivism, and activism
 in its interest. Activity for
 progress, for defense, and activity
 reflecting the intuition, clans and
 individuals, this acquired within
 quiet and is'lated moments, visions.

Nature pronounces obligation by
 the aspirations, the ind'vidual.

LVIII.

And mastery of place, the knowledge and
 means to do with a place as one wishes,
 accompanies a clan. But all members?

Perhaps by degree. Those knotted to a
 strength outside of their own compromise their
 mastery. And dependent they be, on
 instruction, direction. Perhaps better
 off than before, perhaps, but ever an
 institution and mastery, again,
 to those among the echelon. Order
 reinforcing the clan, indeed, only,
 again, strength, intuition, contained as
 a force within a force. That the force, the
 lesser, realized, a matter, mast'ry.

LIX.

And by ev'ry new order, by ev'ry
 socialized adaptation, place changes.

Resources diminish or fort'fy, by
 overpop'lotion, underpop'lotion,
 by every new behavior, the hunt,
 seed distribution, shelter construction,
 infant rearing, defense. Adaptation
 by those most suited, and manip'lotion,
 too, by those most suited. Mastery for
 immediate rewards, and mastery

for long term secur'ty, place is altered
by mast'ry, that the clan align itself
with this outside, in tandem, or either
fall to the inside newly align'ed.

LX.

And carry the weight of intuition,
opp'sition will. That the universal,
first framed by the alpha, now assumed by
the opposition, that a new alpha
define the physics of place, time, that a
new alpha ground morals. And assume a
universal intuition, that does
rec'nize the place of parts, and rec'nizes
solidarity, and independence
apart from the initial clan. The new,
now secure, redefines the nec'ssary,
aligned with this place, with security.
And intuition free now, to expand
beyond notions of an opposition.

REFERENCE VII

Collaboration

LXI.

Twins, now there are two. First by opp'sition,
 by a split, then by searching divisions
 among the new echelon. And by two,
 ideas bounce back and forth, and again,
 exercising the potence of this place.

This can be done, this willed, and by spirit
 of cooperation, that the paired new
 refine the int'rests, the clan, a matter
 of determination. For fear the clan
 will again erode into expulsion
 by 'nother new, or either genuine
 interest in creation, no matter
 the source of inspiration, the int'rests
 will evolve, making, naming, renaming.

LXII.

Allies in construction are reli'ble
 where allies in destruction are not so.
 It is easier to destroy than build,
 and where both gen'rate fury, excitement,
 it is building that leaves imprints. And this
 created by twos, by brothers, strikes at
 the nerve of cooperation, it proves
 its value by the mark of construction.
 And the mark be a monument to an
 alliance 'yond an intended function.
 But perhaps it is true that destruction
 must occur before construction, that room

must be created for an expansion.
And allies amplify each others' thoughts.

LXIII.

And if room need be, destruction is a
part of construction. And if riddance of
evil, of ugliness, nec'ssary, then
destruction need be, for reconstruction.
But destruction is not the same for each.
Allies sharing value, worth, determine
interests in the name of a future.
That by the one destruction is only
destruction, but in pairs, collab'ration,
and pairs of pairs, moreso, that tearing down
be the representation of futures,
and clans ben'fit by the reconstruction,
erosion, the old, or its protection
as a museum, monument, the old.

LXIV.

By council, worth el'vated to social
status. And by council means and methods
arrive to ground reconstruction, define
social theory. And greatest social
theory, most inclusive, arouses
coop'ration lest there be spies, diss'dents,
or ones with only personal intent.
And out of the council they be pushed, if
recognized. Then isolated to die
as only ones' own or represent a
domain outside of society. And
those elected to council, or either
assuming seats by any means, devel'p
in the interest, their social int'rests.

LXV.

Fickle, social interests. Today a
 plan, and tomorrow a new direction
 altogether representing council
 thinking the day away. And those plans to
 fruition be those remaining across
 a period of time, the fickle seeps
 'way as whimsy. The consistent notions
 eat 'way at the fabric of decision,
 summoning interest, generating
 social collaboration. Together
 we live, together we die, and by the
 nature of peoples, social they be, and
 indecisive, responding to the new
 present, the consistent is entertained.

LXVI.

A step toward the universal, the
 social, after the base first entertained.
 A hierarchy, first secur'ty and
 continuance, that the satisfaction
 of these initiate grander quests. The
 independent confounded by social,
 that the social overtake it in strides
 to the universal. A collective
 existence now mature after the first
 needs met, and with passions directed at
 the outside. The accomplished be trophy
 for the clan, representing the spring of
 eternity, and representing the
 satisfaction of the primitive ends.

LXVII.

Just a day away, the future. Open
 like a book, revealed and revealing paths
 to tread, caves to fill. By the social will,
 collab'ration first in the interest
 of security, then folly. A day

away, futures, and knowing this suggests
the present is meant for a tomorrow.

And the past that was for today can be
tested, can be discerned, that adjustments
in the present negotiate pitfalls
of tomorrow, overlook them. And the
future be naked, stripped by the present
and left as stones meant for hopping across
a stream. Stones meant for leading me outward.

LXVIII.

Collaboration, a brotherhood of
divergence that two futures, three, arrive
together for a single larger, one.

Social consciousness arms a pop'lation
with an imagination, preparing
the foreseeable for utility.

Social consciousness is granted by a
system of governance, that one system
favor every continuance of
individual thought. And oppression
left to oppose reason, that oppression
can find no root in the population.

Enabled by spirit of advancement,
this consciousness, enabled by progress.

LXIX.

And progress be a guide. That the social
often advance on its own, by each, the
spirit of independent singles. That
oppression be a target, and ev'ry
advance limits the range of it. And from
every outside looking in, progress
stabilizes a society, that
confidence is assumed, and this knowledge
of poss'bil'ties secures a potential
of place. That I turn to reinforce your

ind'pendence knowing you would do the same.
By a brotherhood of coop'rative
allegiances, the simple is performed,
and complex, in waves of targeted thought.

LXX.

Making way for arms in arms, making way
for reason. Animosity replaced
by the int'gration of exper'ences,
that I know your origin, and likewise.
Where fevered competition, this beyond
the spirit of the game, be replaced by
another forum, this debate. Where the
losers are still such, but a position
is retained, an advocate for lessers.
And ever important, the advocate,
for the lesser to locate new perches
overlooked, and lead once again. Patience,
by confidence of the allowance of
opp'sition. Conf'dence by collab'ration.

REFERENCE VIII

Universe

LXXI.

Outside of the domain of consciousness,
 after the limits of the mind are framed,
 for the time, the universe does open.

What is sensed by eyes, touch, be only a
 tease, that ventures by imagination
 expand the domain of time. Endless, like
 a horizon, one step forward, in the
 direction of progress, does reveal the
 sudden nature of learning. Epiph'ny,
 that the horizon continue with new
 lights, new colors once absent from the old
 world, but now at home as a part of some
 one's experience. Epiphany, a
 larger, and again, to the horizon.

LXXII.

And if inclusion be a matter of
 position within someone's exper'ence,
 I have lived. I have been within someone's
 exper'ence, -mine own. But the universe
 is beyond the scope of an exper'ence,
 and inclusion, inev'table, if the
 un'verse be all. I have been, by either
 means, and I can fill the universe with
 my imagination, so I believe.

But not again, this time now there is more
 to learn, there is still some that remains, and
 my imagination is alter'ed.

I have been, indeed, and now I live once
again by recognizing a larger.

LXXIII.

Reason and insanity conjoin when
describing the human race. And all is
contained in the universe. Packaged for
distribution, orbiting in paths from
sunup to sundown and at once aware
of an ever larger domain. At once
aware when fear and providence are set
aside for a flashing instance. That the
next stage is revealed with all its colors,
and reason and insanity, and the
everything else be catapulted
to join the race. And fiction and flowers
and fiery crosses transcend in the wake
of man. That experience accomp'ny.

LXXIV.

Expansion, the contained breaks free of walls,
in time. In short instances of social
sunbursts grasping the infinite domain
of time and un'verse. In blasts successive
goals are seen in clarity. Perfection
and paths are mapped and the old updated
for frontier reconnaissance. Expansion,
that there be too many exper'ences
refuting the perceptions of this place.

Refuting walls, or either refuting
their position, and with a push, they fly
outward making a social platform, a
willingness, for exploration. And now
perception allows governance, progress.

LXXV.

And new containment arrive again with
 reference to the universe. A new
 religion or either a rereading
 of the old. That the old continue, if
 at least in concept, that it be the ground
 to a species, the famil'ar. The past
 streams into the future and the aspects
 respecting life in its earliest will
 not be disregarded. But ever, a
 social containment necessary, by
 way of schools, democracy, churches, or
 other, that the littlest interest be
 harbored, given safe passage to debate,
 as a greenhouse does, brings up the novice.

LXXVI.

Secure, the novice, within a frame of
 the protectorate. And the accept'ble
 is mapped that freedom exist with respect
 to the whole. Rec'nizing there be domains
 outside of a locus, and those are meant
 for contemplation, but recognizing
 they cannot be manipulated. There
 is here, and we agree upon this, and
 there is everything outside. And the
 prevailing worldview, religion, accepts
 all and sizes it with reference to
 a social locus. Or either sizes
 it for acquisition in mini'ture.

In time within a frame, the new secured.

LXXVII.

The stars are meant for pondering. And as
 technology pulls them within reach, they
 turn to new meaning, this pioneering.

A closer ponderance by single steps,
 one step closer, and one step more. Outward,

religion allows, or either it falls
to the social will. As the social will
does expand with its population, the
determ'nation is met with the largest
conceptions of the activity. That
every notion finds its place as a
block in the worldview of the possible,
the universal forever patient,
dormant we be, awakening in time.

LXXVIII.

So much exists outside, outside. And the
pieces of the possible are whittled
to fragments, microns of intuition.
All is not understood in an instant
and the universe, defined only by
the word 'universe' can be sep'rated
for discussion, debate. But universe,
ever present, still remains outside in
its entirety, with baffling notions to
infinity. The universe is a
soul well, the provider of ideas,
like a tree bearing the fruits of knowledge.
Only the cut away parcels of the
un'verse can be is'lated for study.

LXXIX.

And if parcels of the imag'nation
were once the parcels of the universe,
truth is reconciled. The truth of objects
absent human, and the truth by the mind
of man unite in a stereo of
def'nition. The universe has revealed
itself, in a piece, that order acquired,
in the least by this step closer to a
certainty, and the next. The parcels of
the universe are within reach, ready

for catalog, but first minor systems.
Nothing is done in a day except the
smallest parcel of the imag'nation,
consistent with the largest. Reconciled.

LXXX.

Separate, the real truth, the properties
of the universe, and the properties
believed to be by the spirit of man.
This is this, I know because time tests it.
And life has surrounded this notion of
the un'verse that our species has emerged
by. But time changes patterns, and this stuck
within a frame by mere stubbornness is
borne to recede into an extinction.
Life is change, a closer alignment, the
actual patterns of time, the un'verse,
and this believed to be the actual.
Aligning, ever aligning, products
of exper'ence, thought, with the actual.

REFERENCE IX

Imagination

LXXXI.

Actual properties of place, outside
the mind, man, are accessed by exper'ence.
And honesty within generates an
intuition, that this believed indeed
parallels the actual. And parcels
of the past bound off of one another
in the imagination. Bounding and
bouncing that they find union in the world
we recognize. And the parcels of the
past materialize as potence. The
universe is within reach, and pieces
as sep'rates conform to the properties
of one another, and return as a
complement to each. Each with a respect.

LXXXII.

Conjoined potence occurs naturally.
Compounds abound and animals process
the material they use, and too plants.
But evolution has endowed man with
the ability to generate new
compounds, new material. That cars and
airships fly. That man lives comfortably
with technology. The pieces of the
environment are harnessed, reprocessed
with the notion of service to makers.
By the imagination, the stepping
stones of technology. This is from this,

and utility is the tool that does
separate man from beast. A division.

LXXXIII.

Man is elevated by the products
of place processed for luxury and a
security. What I know is this, and
by this I have framed the parcels of place
for reintroduction into a map.

And reason becomes me. Ev'ry instant
of recognition brings about the whorls
of imag'nation. First for secur'ty,
and after this, the institution of
the will follows in accord. I believe
and therefore I can arrange ideas,
things, to compliance, to vehicles of
service set about as the change agents.

Reason becomes me by this reflection.

LXXXIV.

And maps, the inventory of aspects
of place, qual'fy change agents as futile,
as worthy. The mind tests imagin'ble
before it allows the displacement, the
rearrangement of spheres. And the substance
of possibility is acquired by
the observation of the previous.

Relative to the past, maps, that they do
reference in accord with history,
and with the character of the objects
all around, those for a utility.

And if maps remain consistent, that they
illum'nate plans and divisions, they are
trusted for acqu'sition the imagined.

LXXXV.

Maps, figured by observation, this by
 exper'ence, reinstate the dimensions
 of util'ty. Travels listed, refined
 by each travel, that natural prop'ties
 be accessed for development, and for
 pioneering. Figures represented
 on the pages of mapdom are as close,
 accurate as they are remembered, as
 memorable as experience. And
 fixed in pencil for rediscovery
 or closer looks. For refinement, maps, that
 each new venture into the domain of
 the map respell the words written into
 the page, brought closer to original.

LXXXVI.

Memory, the map of imag'nation.

Where all things present in nature are so
 referenced to human experience,
 afforded reason. The day breaks and time
 was spent in a fashion, that it can be
 again, a matter of planning. I know
 this by the past, and it was decent, it
 was fav'able. And the opportun'ty
 for rep'tition is an opportun'ty
 to again know the profound, to map once
 again and know the imagination
 as a matter of fact. It is poss'ble,
 by the past, to know the possible, and
 restate intentions. Piece by piece by piece.

LXXXVII.

With a map, documented exper'ence,
 the future does not need repeat the past.
 History is marked and the future can
 be marked by inflated desires with a
 history's reference. If one translates

the past to the needs of modernity,
 one can enlist the past with impassioned
 possibilities. Making nature with
 one's initials, driving nature and its
 possibilities. And by every
 experience minded, the mind knows and
 writes the will of the future. And each the
 possibilities are as likely as
 the past is remembered, mapped, catalogued.

LXXXVIII.

If only mapped in the mind, if only
 referenced with accuracy, that the
 parcels of the past are mirrored in the
 mind, the mind can transpose them, and move them
 about in practice. This fits, this poss'ble
 is consistent with the properties that
 I know of. And if my memory, my
 catalog, holds true, I can own a wand.
 A stick that initiates by my own
 imagination. Moving spheres and balls,
 growing trees and corn, leaving being be,
 walking around if I must, if I must.
 Cars and cities, and treaties and treatise.
 By the maps of history, the future.

LXXXIX.

And circular thought, the refrain of the
 known and enlisted by known exper'ence,
 reinforces the imagination.
 Recurrence of the small offers a safe
 harbor for the institution of thought,
 reinforcement. That the thoughts brought to truth
 by an experience and reinforced
 by another steer one to tell, retell
 instances of this uniformity.
 And by every explanation, the

circle widens, until the story can
no longer contain the bounty of the
experience, it has been deferred to
another story, again circular.

XC.

And the circular story leading the
imagination to discovery,
boundaries, is a product of nature.

As the seasons turn to one another
and back again, as the day to night to
day again, as the moon and the planets
circle, circle, so too imag'nation,
trained by rep'titions of the natural
outside. And if tautology be a
product of experience, then objects,
patterns of that experience are lent.

As science is acquired, evidence, the
circular'ty of existence moves to
reproduc'bility, its expression.

REFERENCE X

Mind

XCI.

All of the creatures of the senses are
 those of the mind. All the geographies
 of the world are treaded only in the
 mind. And the days, the passage, of the mind.

What an ind'vidual can be certain
 of is that their own experience is
 true, that it occur for certain in their
 own mind if no place else. I have been, my
 history tells me so and I can be
 no more certain of this. And ev'rything
 outside by the recollections of one
 other, any other, I can only
 speculate until these exper'ences
 are made my own. Certainty by witness.

XCII.

Skepticism for certain. How can one know
 this outside of experience? By the
 laws of memory I must have been there,
 and perhaps I was led by a trusted
 ambassador to the unknown. I must
 have been there because I remember it.

And the mind swallows it all, the stories,
 the dreams, and the actual exper'ence;
 and sep'rates it to: the reliable,
 the possible, the profane. Second'ry
 exper'ence, a book, takes you to places,
 but it can only be true if you have

been. A skeptic, this I know by my own
acts and catalog for my certainty.

XCIII.

And the stars known closely, and ocean depths,
clouds all, by special scopes that bring one's sense
organs into contact, with every
supernatural. By extension, by
telescopes, aquascopes, pathfinders, a
skepticism is framed. That it grow weary
as instruments of science multiply.

As the day gives way to extensions of
the mind, radiation of skepticism
is itself suspect. Truth finds palaces
of certainty where skepticism turns to
wonder. And the force of solo wonder
is unified by its inclusion in
a single mind. Directed with ref'rence.

XCIV.

To optimism, that objects, their paths, are
indeed on trial for inclusion in
the repertoire of properties. And that
by knowing one, one can know several,
similar. And faith in the opinions
of another, that tests can account this,
trials, burns skept'cism. Sources be valued,
trusted, and sources initiate paths.

First from the outside, by others, or by
linking parameters, union, parcels
of truth conjoin in the mind, gen'rating
a whole picture. Greater than before and
with reference, the past, this optimism.

One's own science reinforces patterns.

XCV.

And develops a code. An operative
 utility for the products of place.
 That everything fit neatly, it all
 have an account in the mind of one, and
 that it all react with reference, each.
 A place for everything, it has all
 come together, all of the laws, constructs,
 all of the simpletons of experience,
 and that it can be rearranged to a
 utility, a matter of parting
 with skepticism. I be apart from all
 others, I know this, but I am one who
 can train an environment. And this be
 learned, that objects have a position. Fit.

XCVI.

Puppets, all objects, that they interface
 in accord with the provider. Moving
 objects with intent requires one first know
 the objects and their domain. And placement
 a matter of experience. Skepticism
 folds with time, making way for utility.
 And confidence in objects outside of
 one's own is learned. And by unplaceables
 one is pushed back to skepticism, a challenge.
 And again brought forward by solutions,
 in a rush of intuition I have
 known, I have always known, that the atoms
 of this space can unite for grander ends.
 And ends foreseen are ends within a reach.

XCVII.

And the stars, each an idea, and the
 trees in the forest, each an idea.
 The slipping river rocks, the people in
 a crowd, the anthill, the ants, each be an
 idea. And the days, ideas, and

each waits for recognition. That the mind
 respect the ideas outside itself
 but favor its own. An idea, a
 path, and to know one's own is enough to
 know others. As ideas by the one
 are nurtured in the domain of others,
 that they evolve with reference. That no
 idea stands alone without other
 ideas present. Reliability.

XCVIII.

Ideas framed by the mind dependent
 on experience, that their possibilities
 for actualization reference
 existence. And existence, powerful,
 it flows with the substance of tomorrow
 by the faucets of this modernity.
 And the reliable outside nurtures
 one's own position. A product of this
 place, my idea makes me, this place makes
 me rotund. And set aside divisions,
 every every administers
 the rules. And I know them, perhaps in a
 unique fashion, but I know each the rules.
 And by respect, properties, ideas.

IC.

And twilight, closure, the day, be closure,
 the senses. For every every
 is meant to reflect, and accordance with
 the day to position the ideas
 for tomorrow. That they be understood,
 that they be aligned for reclamation
 as they are most needed. Godsend, they be,
 all of the ideas as they approach
 remembrance, and better yet that they be
 coordinated to dispel each other.

That the best, those circular and those loud,
prayer upon the future. That they rely
upon tomorrow as I do. Each one
sorted as twilight folds upon the mind.

C.

Utility arranges the parcels
of the mind in rest. That the day exist
outside the mind? By a faith. By a faith.
Anyway by faith. But it comes easy,
the notion of one's own universe, how
else could it be? And the certainties by my
own experience are trustworthy, are
they not? And the certainties I am told, I
can only suppose they are trustworthy,
as their source is trustworthy anyway.
And what I make of the day, after the
rest, after the positioning, is what
I make of myself. This is how I make
myself. With a frame of mind I proceed.

REFERENCE XI

Ideas

CI.

A man is a clock. Birth and death be the
 inev'table. And lineage, descent
 by gen'rations be the closest notion
 of immortality outside of the
 speculations of religion. And books
 of the past, certainly lessers to a
 family, but they too represent the
 favors of the past, the imag'nations
 of the future, mortal as their pages,
 those ideas contained within. Cover
 to cover, birth to death, a man is a
 clock, indeed, but a clock is as a book,
 a representation of exper'ence.
 And time enters, passes, that some be known.

CII.

Like the candles and the words, I know them.
 Like animals collecting whatever,
 I know why. And like romance, why it is
 better among trees, I know. Like the stars.
 They were all once written in a longhand.
 Like a desert mountain, as like the wind
 shearing a desert mountain, hot, thirsty,
 why it makes me tear, I at least begin
 to know. And if these were the chapters, I
 have read them. But so many are tangled
 and out of reach that the book be ever
 incomplete, in the least by this, my own

experience. This, my own birth to death
whammy, this, a clock I read slow or fast.

CIII.

The nature of time governs most of all,
and ideas, too, are governed by time.
The usefulness of land takes on a new
meaning as one progresses through a life.
So too, beauty, aesthetics, the substance
of pleasure. That continued exposure
to a simple element first make one
plan, and then another piled on the top.
That the last days of human animals
be the wisest, and be the most secure.
That all of the fetchings of paradise
were there as a child, and they still exist
in this modernity, but transformed as
an idea. Transformed as a summer.

CIV.

Transformed, the objects, their meaning, as are
the words written into them. And as their
collides be symbols of transformation
in reality it is fitting that
such initiates transformation in
the mind. Make of it what you will but leave
room for allowance, that change happens on
its own. And the ideas orbit each
making composites: several trees, a
forest, several planets, a system.
And even the idol idea, and
even the idle idea, suggests
itself a part of something larger, it
is anchored. By the mind, it is grounded.

CV.

Composite, the all of it. What is once
 separated be universal if
 considered as its original form.
 But difficult not to part, be written
 into man, lest he be a stone. As well,
 difficult not to part, as all ancience
 is segregated, all of the ancients
 set ev'rything apart from every
 other. That divided, the ideas
 might be replaced into something by this,
 my own hand. To play God, a wonder. To
 recognize it all and to recognize
 the substance of the composite, that it
 be shaped or allowed a shape on its own.

CVI.

And what does anthropology pretend?
 And geology? And all ologies?
 That everything is apart. And that
 mastery is itself separated
 into domains. That ev'rything cannot
 be absorbed, but that a bushel of the
 ideas, just a handful, can be known.
 And by specialization of study,
 the separation of the universe
 can become science. Repetition is
 mastery and the quandaries of a
 set domain can be unwritten and scaled.
 That they be absorbed as the objects that
 they were intended. Via ologies.

CVII.

And the sense in separation is a
 bow to the universal. I cannot
 beframe the single idea that is
 ev'rything, but its lessers, their domains,
 will hatch comprehension. It be not all,

but with guided hands, its understanding
does reflect this, the grandest idea.

That a forest be known by a single
tree? Perhaps. Perhaps. That the universe
be known by this planet alone? A start.
Perhaps. Perhaps. To the universal,
then, by way of small things, and multiply
them by ten, by twenty. Know the smallest
and then multiply it by one hundred.

CVIII.

To infinity, lesser ideas
represent. And separation of the
almighty is its replacement under
these little hands. It may be contained, by
witness of all apartments, what they do
and what they become as they bounce to and
fro amongst one another. Life, it be
called, this witness, and in days after, my
substance will join it without memory.
But in the days my memory resounds,
resides, the ideas will spell after
one another, including I. And I
will recognize that I, too, am only
an idea. An idea I be.

CIX.

As any idea, a frame for a
tomorrow. Potence. That I, too, reflect
the remainders of contact, that I, too,
react, initiate contact. Fusing
the stuff outside with this of me. That I
enter a life and be not entirely
absorbed by it, that I retain my own
in some dimension with knowledge of the
waterfalls, the crowds, and the animals.
I have laid my hand, I have affected

and I have been persuaded. And change was inevitable, it could have been no other way. But I have remained myself, the idea remains unchanged. A stone.

CX.

If there were a place for all ideas?

Yes, the universe it be. Bound sole by
the properties of its inhabitants.

Contacting each with tendrils of some sense
and creating new ideas. Mixing
the while away and supposing only
constant is one day into the next one.

Chemistry, creation, and even the
wanderings of a mind be fitted with
categories. Assumptions by witness,
by observation. To rocketships and
submarines, to birdnests and evergreens.

Them all from the same gray substance, from the
same place. A fractal if anything be.

REFERENCE XII

Circulation

CXI.

Bridges all. Rivers and mountains. Winds and
ridges. The clouds, the light, and the rainbows.

The space in between, vacant it be, but
a distance, any distance defines a
relativity. And the icons of
mixture linking land and air, and linking
villages, linking deserts, savannas.

Roads all, and together defining a
completion. And by those icons, the thoughts
dissolving separation, and by those
icons my thoughts do circulate, and by
circulation the periphery whiles
into focus with the all else. Yes, there
is a one, the separates have led me.

CXII.

As with a walk, a laboratory,
a cathedral, the awesome prospects of
unity by the integration of
diversity spills. Portent it be, that
the aggregate tell its own story, made
of parts, but unique in itself. As with
a walk, the entire is consumed without
regard for flavors within, or is it?

No, the flavors are what bring me back, each
step, but I call the walk the whole, it is
the walk I do endear when it is done.

Only during the walk do I consume

its parts. And want more? Of course, give me more
of a walk, this whole borne of simpletons.

CXIII.

And aggregates abound, them families,
them cities, nations. And the spirits of
unity that glue pieces together,
those that circulate, twine the ideas
into one larger ball, -those I turn to.

Notions binding lessers, including I.

I be connected, an element in
this ball called nature. I am access'ble
as the next I suppose. Aggregates, earths
and systems, communities, the picks of
anthropologists and observers bent
on qualification. That they study
a domain, and call it whole, and still see
parts, singles circulating, combining.

CXIV.

But I too am whole, so my combined parts
ind'cate. The study of the physician
is the study of those systems within.

Lesser ideas from another old
goodness passed to now. And to look above
the parts, to see the aggregate human
defined as no less than a single, one
must exit physicianship and enlist
sociol'gy or either another
ology recognizing the spirit
of human'ty as, itself, component
of something larger. And leave the notions
of commun'ty to the social domain,
and communities of communities.

CXV.

There are circulations in all bodies.
 Delivering the necessities to
 sustain, delivering the vehicles
 for waste disposal. Most evident in
 the body of any animal, yes,
 but the attitudes of circulation
 are necessary for social organisms
 as well. That these systems manage, control,
 information and manage contact with
 external sources. The tribe regulates
 its own division, it marks paths for its
 novices, it celebrates given icons,
 and it leaves the others to the day, or
 either 'nother tribe. Taking. Expelling.

CXVI.

And the arteries of circulation
 outside the body? First by the sense of
 one, this tool of witness, and then by the
 fusion of ologies. And arteries
 of circulation outside of human'ty?
 The rivers, the air, the moving things, of
 course. But that they direct humanity,
 too, they marry a man to land, to the
 circumstances of nature. And the mind
 wanders, and let it be by the clouds that
 it circulates, by the mountains. Let the
 oceans initiate the ideas,
 let them link first in the mind by their cause,
 by their witness. Then let them go again.

CXVII.

All in a day, that man translates fractals
 of the world and carries them to the next.
 All in a day, that land and ev'rything
 else suggest uniformity. For want
 of an experience that all is one,

that the separate icons of being
 come into focus. It was one power
 that made the tides, one force that leveled the
 plains, and by translating the travels of
 the day this is recognized. And if the
 icons of the universe ever still
 overseen by one then their presence is
 conjoined as every greatness be. And
 other if not, that which was, no longer.

CXVIII.

Faith is easy among icons. And it
 be tested as the material of
 circulation is gone. No matter, the
 passages have already come and gone
 and the next day will refresh. One cannot
 dispel the sights and glory, one cannot
 dispel the faith of union. As that which
 once started revolutions, now among
 the mind, is sturdy as a stone, and if
 absence be the test, let it come as the
 circulations are hardened by the tests.

Faith is easy, for if belief is gone
 it never had a foothold, not in the
 surf, not in the eclipse. Faith is easy.

CXIX.

And the every-experiences,
 perhaps they be enough to sustain a
 faith in mod'ration. That I will behold
 as yesterday and the day before that.

But the privileges of the uniques
 are guarded. A greater faith, perhaps, by
 those with borne witness of the unique 'yond
 man's hands. And to see it twice buries the
 imagination in wonder. That it
 was, once, and what awe, and now twice, and what

awe scattered with wonder. Ev'ry contact
pulls one into respect of the greater
circulations. Let the lessers refrain,
leave them for the every-exper'ence.

CXX.

Some ideas, transcendent, beyond the
dailies. Those that bring the mind into a
focus and tidy the sum of hist'ry.
Those unifying and circulating
one frame to the next. That it all make sense,
oh, yes! Indeed! And where have I been, why
was I in this cave so long? All I need
is an allegory by which I can
retain this faith. Into a word I can
only attempt, or either let those, the
transcendent, remain within this, mine own.
For personal circulations let the
picture remain, let the idea be
and with the words, the social? Whatever.

REFERENCE XIII

Icons

CXXI.

There be greater ideas and lesser
 ideas. The dailies advance into
 the next, they are repeated as a song.
 And to recognize them, it be easy,
 they sustain the day. And out of ev'ry
 ordinary I am drawn to those frames
 scattered among time, the ones that declare
 a necessity to step outside of
 the day to see. As friendship, the social
 intercourse, a degree, graduation,
 the witness of an avalanche. These be
 the trials of monotony and by
 them curious I expand. Curious
 I am shaped and pleased outside routines.

CXXII.

And associations relative to
 grandeur, icons, this be the foundation
 of language. The largest spelled as this, the
 idea it is, that it be passed to
 another or named for recollection.
 The days do pass, but by icons, the days
 last as long as memory. The spirit
 of experience bottled for those in
 the know. For research and either progress,
 for predict'bility. That I control?
 Perhaps an icon forms a greater shape
 consistent with time, rhythmed. Or either juts

out of society as a mark of
possibility. Mark of excellence.

CXXIII.

And how do I remember myself? An
icon am I? Perhaps only to I,
perhaps. But I have form, and by mirrors
of my past, them, I too am marked. That I
continue my composition upon
the canvas of life? Without a doubt. I
chop down trees. I fish. I construct, destruct.
And to myself I have riddled with the
substance of tomorrow, that I be fit
to continue, that I be fit to mark
again. Positioned as an icon to
witness establishments rise and fall. I
know them. I know them all, the icons, and
I remember. Their material, each.

CXXIV.

And if I be among the icons, if
I honor that, I will gain a full share.
That I circulate 'mong those inan'mate
and those others revolving. By scaling
mountains and subsisting in small wooden
castles next to streams, I am mark'ed. Changed?
Perhaps with age I do change. But I still
have the same name, it must still be me, no?
And that peak shrouded in clouds still has the
same name if it were sunny. It is in
the same place. We are the same as el'ments,
we carry a name. We know ourselves if
nothing else. And icons be, without a
regard to who is watching, adoring.

CXXV.

Or resting in self-wonder, icons, that
 not all are made for observers. And those
 content in privacy, inward turning
 and full as a concept be, them, are the
 wonderful. And to approach one is to
 attempt to enter the inward spiral
 of a concept, conception. Idea
 as monument, natural or other.

And to pass them by as a day, a gift,
 they be not forgotten. Model, if you
 will, by which I covet mine ideas.

I have observed the protection of an
 ideal in this stone template, as I will
 do with the stones of mine own. An icon.

CXXVI.

And who can deserve a monument? What
 phenomena warrants a memory?

Ever been, ever be, them already
 in place and the associations of
 experience guide reason, displacing
 the gray clouds of insanity, that an
 order was in some way brought about by
 a devotion of sorts. That it was the
 elm from which my childhood swung, or either
 the backyard lake that froze with all of the
 winters I knew, yes, I am devoted.

And to the peoples with all of those spells,
 lessons, I do remember every
 teacher I ever had. Yes. Cheerio.

CXXVII.

And intelligence, by the reason of
 icons, forms standing only outward to
 observers. And intelligence, marked and
 pocked by experience then emerging.

And intelligence, the growing icon

be, sleeping only through adolescence.
 And intelligence, by the center of
 socialism, humanity, swaying like
 treetops through inventions, deconstructions.
 Etched and shaped, sanded and chromed, presented
 to every youth or troubled soul as
 a beacon is, held out. And marked as is
 a personality, this be smart, I
 know because it has brought me here, this place.

CXXVIII.

But intelligence, by which survival
 is decreed, is dec'rated diff'rently
 by each. To the woodsman, a rifle. To
 the teacher, character, respect. By which
 survival is decreed? Then let us look
 to the environment of origin
 for the substance of intelligence, then
 let it be the icon it proposes.
 And then I will live intelligently
 in the place for which I was designed, from
 which I grew. Smart integrates one and the
 icons without. They be compatible,
 dance, for icons require observers, and
 observers require icons. Intell'gence.

CXXIX.

Separates require association,
 and the separates profound, with impact,
 exist relative to one another.
 That none exist in space alone, and the
 icons, that there be only one to some,
 is to dis'low the concert of nature.
 Perhaps one for reference of how to
 act, 'nother for oneself, but one for all?
 Wow! What an icon it must be, that it
 represent ev'rything. Perhaps. Perhaps.

Live as you will with a greatest construct,
and that there be lessers that yet stand 'bove,
by which day progresses, inev'table.
Faith is generous. Greatest 'lows lessers.

CXXX.

And if you can live as all, let it be.
But notice there is no darkness and no
silence. Of the imagination, it
all be? How could anyone say, but if
this were truth, the substance of pos'tivism
would bend by a one's mind. Perhaps. Perhaps.
And if this be so, then I must defer
my own title to another. Clay I
be, an icon shifting on the nature
of nature, responding in service to
the one who defines. The meta-icon
which is unmoved, which is reflected in
the trees, the clouds, and everything else.
In the greatest image, it all remains.

REFERENCE XIV

Parameters

CXXXI.

The frames of continence are held in place
 by exper'ence. And if they bend outward,
 let it be by reason. That a tree a
 tree remain, lest it be cultured into
 a board. Newly defined with guarantees
 of trust, I knew it then and I know it
 now, apart from the first. And by ev'ry
 definition I can enlist my own
 imagination, that new forms spring from
 the first, and they too become sound as an
 idea. Put the frames of continence
 to work and human'ty will engineer
 a city with its own parameters.

Parcels define the last. Pieces make form.

CXXXII.

And if parcels are the constitution
 of each, then the parameters of each
 existence are framed by parameters
 of parts. Let one be the number for an
 entirety, but that it be comprised of
 more than itself. Simply, one, the number
 for forests, herds, gangs, but composition
 is defined by its pieces, and each, those
 remarkable aspects, qual'ties, serve the
 qualification for the group. Either
 the strongest or the weakest, or the most
 colorful, each quality offers a

dimension. As group represent'tive, the single qual'fies itself, in turn, the whole.

CXXXIII.

And if essence of parts define the whole,
mediocrity may be overlooked.
The substance of the sum be reflected
by those standouts, then parameters can
reflect such. And the medium domain
of the group be continuously pulled
to success, and pushed from a dependence.
Advantage writes the words, the ideas,
into law, by action, and such action
govern the potence of the group. And that
external parties and ones, herds, prides and
others, perceive that group object in a
specific manner, with reverence or
other. With title which captures essence.

CXXXIV.

And if one body can reflect on a
second with admiration or other,
if they can depend on the issuance
of given qualities, if they observe
a partic'lar from the group and declare
qualities based on assumptions, they then
institute a model, utility,
for the other. Or either they respect
it as it be. And the dimensions and
character, prop'ties, be as volatile
as the pieces. Course a beach be little
more than a quantity of grains, but a
living entity is the sum of its
parts, and change by part is change of the whole.

CXXXV.

Boundaries of being are known by those
 in contact. And closer to knowing by
 additional experience. And by
 every contact, confidence within
 properties, that they be reassembled
 in the mind and granted utility.
 And reliable, the forms and shapes known.
 That parameters not bleed into one
 another, even within their union.
 That a tool a tool remain even in
 collaboration with another tool.
 That essence of parts undisturbed by their
 completion of a greater whole with its
 own totaled essence. Layers of essence.

CXXXVI.

To know parameters is to cease an
 invest'gation. But chemistry prevails
 and this reacts with that, and by ev'ry
 new introduction, new bounds discovered.
 Then common parameters declare the
 stationary state, and this be known, but
 experience reveals potence beyond
 common fixed parameters. Carrying
 parameters 'yond its environment
 of origin reveals new param'ters,
 new suggestions. A laboratory
 life be, that what was once defined escapes
 discrimination by each, the open
 mind. Traveling ideas do react.

CXXXVII.

But reasonable discrimination
 is nec'ssary for social intercourse,
 lest one be fixed in observance to an
 object all day long, waiting. Perhaps for
 some. Perhaps. But social intercourse, by

whatever means, points, it initiates.
 This for that. And what be this? I can say
 by its shape, I title it. And so that?
 Something different so I recognize,
 also with title. And if anything
 escapes parameters it be by the
 misrepresentation of said title.
 I call something and it reflects this, that,
 the parameters I do know. Title.

CXXXVIII.

And actual parameters, those 'yond
 the scope of today's knowledge, exist with
 the world of forms. That they ever be known,
 who can say? Who can? But operative
 parameters, those achieved, acquired, by
 experience, those given collective
 commendation by soci'ty be the
 domain in which life is lived. The substance
 of food, taste and color and texture and
 all that. I do know. And this that matters
 governs the knowledge in which we seek. And
 follows, the intellect. The framing, so,
 perhaps utilitarian, but that
 is all it could ever be. Util'ty.

CXXXIX.

Language, then, parameters be. At least
 their perceived reflection. And at least their
 connection to a social intercourse.
 To know is to sense and that bounds exist
 beyond sense? Likely. But tools do emerge,
 microscopes, telescopes, that extend the
 region of sense, by which parameters
 are extended. And declarations, names,
 take on the new substance, that usage will
 represent extended arms and eyes, sense.

Titles float with progress, as knowledge blooms,
so too associations of language.
That representation evolve with each
the known parameters. Utility.

CXL.

And constitution understood be an
empowerment. That reason be handled,
wielded, with intent. Social intercourse
be steadied by one's own experience,
rather than eternities of schooling,
trailing. Name, be so bold. That oft strangers'
repeated declarations be in a
blasphemy and otherwise constructive.
That parameters represent one's own
experience within the social will.
That the collective engagements be a
genuine marriage of order , in the
largest sense, framed by union. Mutual
discovery represented. Reason.

